

THE
PROGRESS of SIN:
 OR, THE
TRAVELS
 OF
Angodliness.

WHEREIN

The Pedigree, Rise, (or Original) An-
 quity, Subtilty, Evil Nature, and Prevail-
 ing Power of SIN is fully Discovered. In
 an Apt and Pleasant ALLEGORY.

TOGETHER WITH
 the Great Victories he hath obtained,
 and the Abominable Evil he hath done to
 Mankind, by the Help of the Devil in all
 his Travels, from the Beginning of the
 World, to this very Day.

ALSO

the Manner of his *Apprehension, Arraignment,*
Judicial, Condemnation, and Execution.

With PICTURES.

Corrected, with some Additions
 by the Author. 43-4-6-46

BENJAMIN KEACH, Author of the
Travels of True Godliness, War with the Devil,
and ZION in Distress.

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BOOKS Printed for W. JOHNSTON
the Golden-Ball, in Ludgate-Street.

THE Great Assize: Or, Day of Tribunal
which we must make a General Account
all our Actions before the Awful Throne of ALMIGHTY
GOD. Delivered in Four Sermons upon the X
Chapter of the Revelations: Plainly the
State of the Gody, and the Woeful Condition of the
Wicked. By Samuel Smith, late Minister of the Church
at Prittlevell in Essex, Author of *David's Repentance*.
2. *David's Repentance*: Or, A Plain and
Exposition on the LXXI. Psalm; first Preached
Published for the Benefit of GOD's Church.
every Christian may set before his Eyes the
Unfeigned Repentance. Likewise Exhorting
to labour for Repentance before Sickness and
upon them; for that after Death there is
to be had or expected. By Samuel Smith
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and Profitable Discourse on John VI. Ver.
the Cause, Truth, and Manner of the Com-
ner to Jesus Christ: With his Happy Reception
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fetch'd out of the Temple at Jerusalem, and
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5. *The Barren Fig-Tree*: Or, The
Downfall of the Fruitless Professor. Shewing
the Day of Grace may be past with Him long
his Life is Ended. The Signs also by which
miserable Mortals may be known. By John Bunyan.

THE
PREFACE.

CHRISTIAN READER;

I have lately Written a Small Treatise,
entitled, *The Travels of TRUE
CONSCIENCE*, which (as I hear)
has met with a kind Acceptance generally amongst
Protestants, whether Conformists,
or Nonconformists, I am not without Hopes
it will meet with the like; the sole or
Design of it, being to beat down Sin,
and bring forth the abominable Nature and
Consequences thereof; together with the Wiles and
Stratagems of the Devil, to deceive the
Sins of Men. I have in it made use of the
Methods I did before, viz. Presenting
Scripture have said Allegorically; which Way
(and) the Holy Ghost by the Prophets,
the Lord JESUS Himself much de-
scribed in, and made use of: For all He spoke
to the Multitude, was by Parables, &c.
indeed, had I not Warrant from GOD's
Word thus to Write, I should not presume so
to do; I have endeavoured to avoid all Oc-
casion of Offence to all Sorts of People, not
reflecting

THE PREFACE.

reflecting on any Man's Person, whether High or Low, &c. And therefore I hope none will be offended with me, altho' all Kind of Sin are justly exposed, and Sinners reprehended though (may be) some will Quarrel with my very Title, and object, How can Sin be said to Travel to and fro? &c. To which I answer, Notwithstanding Sin be a Domestic Enemy, yet as Satan is said to go to and fro in the Earth, &c. to Tempt, Instigate, and Draw Men into Sin, being a cunning (servant of every Man's Temper, Calling, and Inclinations; so Sin, upon this Account, presume may be represented, as a Traveller also.

I shall say no more, but leave it to the Blessing of GOD, whose Glory, I hope, I seek and desire to promote in all Things.

Reader, Tho' 'tis true, there are Books (thou may'st say) enough already; yet bid with me this once: Which is all I crave, for an Interest in thy Prayers at the Throne of Grace;

Who am thy Soul's Friend

April 28th,
1684.

B. K. A.

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THE

Progress of SIN:

OR, THE

TRAVELS

OF

Ungodliness.

CHAP. I.

*Shewing the Pedigree, Rise, Antiquity,
and Original of SIN.*

ALTHOUGH *Sin*, in a proper Sense,
is a *Non-Entity*; rather the Deprava-
tion of a *Being*, than a *Being* at all;
yet it would be well for Thousands,
yea, Millions of Thousands, if there
were no such *Being* for *Sin* in their Hearts, nor in
the World, as there is. What *Sin* is, the Holy

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Apostle shews, viz. The Transgression of the Law &c. Doing what God forbids, or not doing what God requires; or doing of it in other Manner than He in his Holy Word directs, is alike Evil. And in these Three Things doth Sin consist: These are the principal Parts of that Ugly Body, or Hateful Monster, who is the Subject of this ensuing History: And we hope none will be offended with us, because in this Allegorical Discourse Sin is presented as a Person; sith the Apostle himself gives it the Name of Body, and also attributes the Members of a Body to it: Who shall deliver me from the Body of Sin and Death? &c. And in another Place he positively calls Fornication, Uncleanness, inordinate Affections, evil Concupiscence, & Covetousness, &c. Members of this Body: Beside what is that Old-Man which he speaks of elsewhere, and stirs up the Godly to put off, but Sin or the evil Habits thereof, which are corrupt, according to the deceitful Lusts.

Now, that we may the better perform this great and profitable Work we have taken in Hand, it will be needful first of all, to discover the *Progress, Rise, Antiquity, and Original* of this abominable Enemy of all Mankind.

First, *Negatively*; 'Tis evident Sin is not of nor from God: He that is Holiness and Goodness itself, cannot be the Author directly nor indirectly of Sin or Ungodliness. *A good Tree cannot bring forth evil Fruit*; from whomsoever therefore Sin derives his first Being, or had his Original, it is impossible he should be from the Glorious Creator: Heaven and Earth; for whatsoever God creates was Good: Every Thing that had its Being from

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him hath some Good originally in it ; but *Sin* hath not, nor never had any Good in it, but is altogether Evil, the Evil of Evils ; and therefore not from God.

Yet we must grant that *Sin* is of great Antiquity, and hath been a long Time in the World ; yea, some there be who think he had his Conception or Original before Man was created, because some of the Angels (as they conceive) were overcome, and fell by him before that Time ; but how, when, and by what Means *Sin* entered into them, who were such Holy and Glorious Creatures considered in their first Estate, is, as I judge, beyond what any Mortal is able to demonstrate ; therefore we shall state his Original where the postle doth : *By one Man Sin entered into the World* ; that is to say, *Sin* was conceived, and had his Birth or Entrance into this World by Means of our First Parents ; but if it be asked, by whom he was begotten ; I answer, By *Apollyon*, King of the Bottomless Pit, called the Old Serpent, the Devil and Satan : It was by his Subtilty they were beguiled, who whilst they stood in the State of Innocency, were as a most chaste, beautiful and undefiled Virgin, whom because he could not force, he cunningly enticed to his foul and unclean Embraces ; yea, and upon their first yielding to this cursed Serpent, was begotten this vile and evil Enemy : Hence the Devil is said to be a *father*, and the Father of it ; and upon this Account, *Sin* may be fitly called the *Spawn of the evil* : 'Tis originally his Offspring, a *Brat* of his getting ; and also bears a lively Image and Representation of him.

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Object.

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Object. But this you will say was the *Original* or *First Sin*.

Answer. 'Tis true, and must also be granted, That that *Original Sin*, was the *Original* of all *Sin*; for from that *First Sin*, and by the Help of the Devil, and Man's evil Heart, doth all Manner of *Sin* proceed.

Original Sin hath been prodigious fruitful; for it would make a Man admire to consider what a Multitude of filthy *Brats*, or spurious *Offspring* have proceeded from that *First-born* of the Devil; yet all are but as it were Members or Parts of, and tend to make up the said Body and evil Monster: And this truly, of the Production of *Sin*, was *Apollyon's* Master-Piece; for by the Help and Means thereof, he hoped and resolved to erect his Kingdom: For since he could not be a Ruler (nor in a higher State than a Servant) in the Upper World; (no, nor remain an Angel any longer there) he was resolved to be a King and Ruler in these lower Regions, and to set up a mighty Kingdom in this World in despite of God himself; whom he sought thereby to be revenged upon, for that great Affront and Indignity cast upon him (as 'tis thought) he conceived, who being created in a higher and more glorious State than Man, should be commanded to be a Servant or Ministering Spirit to Man; and he was, doubtless, moved also with Malice and Rage against the Creature Man, who he saw God had lately formed and placed in Paradise, and made Lord and chief Ruler of the Universe. And to the End that he might, I say, set or bring this his grand Plot or Enterprize about which was to eclipse God's Glory, and utterly

Mankind

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Mankind, he saw there was no other Way to accomplish it, but by the Production of this cruel and merciless Enemy, *Sin*; and having craftily obtained his devilish Design, so far that the Hellish Monster was conceived and brought forth, immediately as soon as ever he had entered into the World, even before he was one Hour old, he began to act his Diabolical, Cursed and Damnable Franks; so that by his first Essay or Entrance on his fearful Work or Enterprize, he gave sufficient Proof to all that should ever live on Earth, of his Strength and Cruelty, and what all Mortals must expect from him. 'Tis strange to consider, that a *Brat* just born, and as one would think, wholly unexperienced, should be cloathed with so much Power, and be filled with so great Malice; for just as *Apollyon* Midwiv'd him into the World, he let fly his *Sting*, and thereby at once gave a mortal Wound to the whole Lump of Mankind; not only to all that Then lived, but also such who should in After-times live upon the Earth. The Nature of that woeful Blow, it may not be amiss if I further open and explain, before I proceed; since we all to this Day feel it, and groan under the sad Misery and dreadful Effects thereof.

But e'er I do this, let it be observed; That *Sin* at once in a great Measure, did effect what *Apollyon* craftily, in both Respects, had purposed before to bring about. For hereby he caused Man to cast off his ever Blessed and Glorious Sovereign, from whom he had his Breath and Being; nay, not only so, but he begat a Strangeness, and irreconcilable Enmity in the Heart of Man to the ever Blessed God, which is a most dismal Thing to con-

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ſider of; neither could any other Enemy ever have done this evil and curſed Deed, but *Sin* only. Nay, and as he made Man to become God's Enemy, ſo he alſo cauſed God to become an Enemy to Man; (there being nothing ſo hateful and contrary to his pure and holy Nature, than *Sin*;) inſomuch that now that Bleſſed Union that was between God the Holy Creator, and Man his once happy Creature, is broke.

So that from hence you may ſee, This Enemy ſlew, as ſoon as ever he was born, into the very Face of God himſelf: This was his great Cry then, and is ſtill to this Day, *God ſhall not Reign, but I will Reign; and Apollyon King of Darkneſs, he ſhall Reign, and Rule in the Hearts of all Men on Earth.* Moreover, that by that one Act, he moſt wickedly defaced God's Glorious Image, which was graciously ſtamped upon the Soul of Man; and baſely corrupted thoſe noble Faculties, who, as I may ſay, were the Attendants, Boſom Friends, and continual Companions of this High-born Soul, whoſe Names were (if I miſtake not) theſe following, viz.

1. *Judgment*, alias *Underſtanding*, a very Grave and Wiſe Counſellor; but now become Blind, filled with *Incredulity* and *Enmity*.

2. *Will*, a Free and Loyal Friend to the King of Heaven and Earth; and one always ready to ſtand up this precious Soul to that which was for her Good, and her Sovereign's Intereſt; until he was by this Enemy depraved, and wretchedly corrupted, being wholly brought over to promote the Intereſt of *Apollyon*. Neither is there in any a greater Perverſeneſs to the Will of God; for being filled

With Pride, he ever seeks to exalt himself, and all who adhere to him, above God, his Holy Word, and Glorious Sovereignty.

3. *Memory*, who before continually put the soul in Mind of all Things God had commanded her to do, and whatsoever he had prohibited or enjoined her not to do; but now so corrupted by this enemy, and made so vile, that what she should remember, she forgets; and what she should forget, that she remembers.

4. *Affections*: And indeed there were none more basely changed, and drawn away from God, than these; Before *Sin* prevailed, or entered into the World, they were like a most chaste and undefiled Virgin; but now so corrupted and carnal, that they are more disordered than any of the rest: Before they were always set upon God, and took up Delight and Complacency in Him, He being their only *Object*: But Now the *World*, the *Flesh*, nay, this Hell-bred Tyrant, *Sin*, is Sweeter, more Precious and Lovely to them than He.

5. *Conscience*: One who kept the *Records*, was always faithful to the Soul before the unhappy Production of this Enemy of God, and made all the House to rejoice and break forth into Singing, by the Nature of his sweet Testimony, or Witness, as always gave in, for, and in Behalf of the Soul; but now so vile and depraved, that when he should reprove and charge the Soul with its Evils, he is sleep; sometimes he condemns for want of good Eye-sight, when he should justify; and at another Time justifies when he should reprove and condemn. Nay, he is so far drawn aside to the Interest of the Prince of Darkness, that when some Men

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Men persecute, and put the Saints of God to Death, he tells them they do God Service. These are some of those Things that this vile Enemy did in part effect, by that one Blow he struck our First Parents, tho' not all; for he brought in, or did beget another most cruel Tyrant, who hath reigned ever since with great Force and Rigour, subduing all under his Feet; his Name is *Death*. This King of Terror had never been, had not *Sin* given his Being to him: In a Word, You may perceive he became an immediate Plague to the Soul of Man, a Depriver of every Faculty, and a Destroyer of the Body. For it was he also who let in Sickness, and all Manner of Diseases which the Bodies of all human Creatures are now subject to.

Lastly, *Hell*, or the *Lake of Fire* comes to be prepared by his Means: 'Tis he, I mean, who brings in *Eternal Death*. There had been no *Hell*, had it not been for *Sin*.

Sin's worse than Hell: It digg'd that horrid Pit,

'Tis Sin that casts poor Sinners into it;

No Lake of Fire, no Tophet had there been

For Souls of Men; no Death, but thorough Sin.

C H A P. II.

Shewing how Apollyon, Prince of Darkness, having a Design to send Tyrant Sin as his grand Agent, to Travel into all Quarters of the Earth; he (First) Gave him his Commission. Secondly, Warning of his Enemies. Thirdly, Directions how to Overcome and Destroy them.

THE Pedigree, Rise, Original, and Antiquity of this cruel and Hell-bred Enemy, *Sin*, having

aving briefly been opened to you : *Apollyon* having now nourished and brought him up fit for his Turn, Work, and Service, and finding he had already so wonderfully succeeded in his first and main Enterprize, he saw he would be a true and faithful Friend to him, and a rare Foot-stool or Stirrup for him, to mount or raise him up to his longed-for Sovereignty ; and finding him by this Time grown to some considerable Maturity, resolved to send him Abroad to Travel into all Quarters of the Earth, to manage the Affairs of his Infernal Kingdom, to greaten his Power, and actually subdue all Enemies under his Feet, in all Nations, Countries, and Kingdoms of the World. But before the Tyrant entered upon this woeful Journey, we will suppose he Devil gave him his Commission and Instructions how to proceed in all his Atchievements ; to whom he addressed himself after this Manner :

My most dear and beloved Child, the true Image of thy Father, and choice Darling of Hell, and the only Hope of this Infernal Lake, whom my Lord *Lucifer*, *Belzebub*, and other inferior Princes, as *Belial*, *Sathan*, &c. do adore ; hearken to thy Father, who begat thee, and gave thy Being to thee : Thou art my Creature : What care I, tho' the Powers of Heaven hate thee ? I will, in despite of all thy mortal Enemies, make thee Great, raise thy Honours, and crown thee as King and chief Ruler throughout the whole Universe ; and all who will not obey thee, and yield Subjection to thee, I will raise all Manner of Mischief upon, make them miserable, and tread them under thy Feet. Thou seest how successful already thou hast been, and what a mighty Conqueror thou art become in thy

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thy very Non-age. Thou hast at one Blow, defeated all the Hopes of this new-born Mortal, and crushed him to Pieces in the very Bud. He that was the other Day the Darling of Heaven, who swam in Pleasures, and was mounted so high in Sovereignty, Glory, and inconceivable Grandeur, shining as a Star of the first Magnitude, possessing perfect Union and Communion with his Creator, is now by thee, by the Power of thy Hand, and Success of thy Arms, made miserable, and become so hateful to him whose Delight he was, that he hath cast him off; and turned him out of Paradise. Ah, how I laugh to see it! How is he become the Reproach and Scorn of all the Princes and mighty Host of this unconquered Lake! What care I, tho' there is much bitter Enmity put between me and the *Woman's Seed*? Do I fear what Hurt any one that shall proceed from Her can do to me? If thou in thy Non-age hast done such mighty Things, and overcome this Excellent Creature, when all his internal Powers were utterly averse to us, and no ways inclined to favour our Interest; what can any of her Offspring do to our Hurt, much less *break my Head*; or destroy thy Sovereignty, since now we have got so strong a Party on our Side in their own House? Thou hast been so happy in this late mighty Victory, that the Powers of that noble Soul, possessed by this Creature, are at once brought over to Us.

I have a Purpose to send thee to Travel to and fro in the Earth, until thou hast gone through the whole Universe: And, to my Joy, I find all People are prepared for thee, and made willing to receive thee; for all their Faculties seem inclined to

interests

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entertain thee, so that I have no Cause to doubt
an happy Progress. I am sure thou wilt find
ready Welcome in all Places, not only amongst
the Poor, and Baser Sort, but amongst the Mighty
and Noble Ones of the Earth.

And now therefore know that I am thy Prince
and only Sovereign; and I do here
give thee a Commission, a Passport
ready drawn, and signed for thee
by all the High and Mighty Lords
of these dark and vast Regions;

Apollyon
gives Pecca-
tum, or Sin,
his Commission.

with certain Instructions how to carry thyself in
all thy Travels. I have also prepared for thee two
great Wings, that sometimes (as Need shall re-
quire) thou mayest fly to and fro, and be as swift as
Thought: The vast Deep shall be no Lett to thee;
thou shalt pass from Port to Port, from Place to
Place, from one Land and Kingdom to another,
without Ship or Galley, and shall never need to
tarry for Wind or Tide: I will also teach thee to
transform thyself into any Form or Shape at my
pleasure; and to hide thy Sting and ugly Visage,
I have provided thee a Cloak, which thou shalt
have Power and Skill to alter, or change the Fa-
cion of as will best suit thy Occasion at any Time.
Thou shalt sometimes be a Dog to fawn; a Dragon to
vow; a Dove to seem innocent; be a Serpent,
Fox or Subtily; a Lyon for Strength; and in
thy Travels, observe the Constitutions and na-
tural Inclinations of all People: Build rather thy
nest amongst Willows that bend every Way, than
Tops of Oaks, whose Heads are hard to be
broken. Fly with the Swallow close to the Earth,
when Storms are at hand; but keep Company
with

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with Birds of greater Talons when the Weather is clear, and never leave them till they look like Ravens. Creep into every Bosom; fear not to approach the Courts of Emperors, Kings, Princes, and Noble Ones of the Earth; for I will cause thee to find Favour amongst all Ranks, Degrees and Conditions of Men. I will teach thee to get in at their Eyes, Ears and Mouth; nay, a Thousand Ways thou shalt have to invade them; and to spread the Wings of thy Infection over them, make every Head thy Pillow to lean upon; and use it like a Mill, to grind Mischief. When thou meetest a *Dutchman*, teach him to Drink; when with a *Frenchman*, teach him to Stab; when a *Spaniard*, how to betray; present an *Italian* with a fair Damsel, and teach him to Poison; when thou meetest a *Scot*, teach him False-heartedness; when with an *Irishman*, teach him to forswear himself; when an *Englishman*, to do all this; Pursue Good Men hard; they are my very good Benefactors, and their Example hath commonly a great Influence upon those of a lower Rank. Haunt Taverns, there thou shalt find brave Youth easily overcome. Erect Store of Play-Houses, or attend greatly to the enlarging of my Principalities there I keep my Market, and vend my Wares abundantly, or offer my rotten Goods to Sale, busied up bravely to the Eye, enough to bewit all who lack Understanding, to dote upon them.

Be sure to beset (on every Side) the Young Sort; for if thou canst get Possession of their Hearts timely, thou wilt find it easy to keep them safe enough, and make them thy constant Slaves and Vassals to the End. And when thou mee

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When thou afterwards, shew them the Glory of this World, allure them with thy Pleasures, and hold forth thy Golden Apples to them: But if that sorry Fellow, *Conscience*, at any Time, gets Power to frighten them, promise them *Late Repentance*, and assure them of *Long Life*; and thereby thou wilt soon overcome them.

When thou meetest with the *Riob*, tempt them to trust in it, set their Hearts upon it, and to make their Bags of *Gold* and *Silver* their God; and to grind the Face of the *Poor*, and force them to sell their Commodities cheaper than they can afford them, and not give them a Penny to relieve their Necessities: For thereby thou wilt subdue them both at once; for the one I am sure of, and the other will be so hunted with one of thy Offspring, called *Carping Care*, that if *Light-Fingers* doth not overcome and tempt him to Steal, the other will break his Heart, and force him to take the Name of God in vain, and not think of any thing else, but what will tend to the strengthening of thy hands, and conduce to my Interest in him.

When thou comest to meet with such who are naturally inclined to Ambition, or have an eager Fire and Thirst after Honour, suit thy Bait accordingly; teach them how to contemn their God, Conscience, their Good Name, the Law and Religion too, that so they may the better mount the Hill of *Ambition* and *Earthly Grandeur*.

When thou dost approach to a melancholy Penitence him to be alone, and not to open his Heart to any Body, as he values his Life: Also de him, no Body in the World can tell what his Temper is; and to make him believe he is damned:

damned: Nay, tell him there is no Way, but Hell he must go; and then we shall between us, perhaps, entice him to hang, drown, or poison himself, or cut his own Throat; and so we shall destroy many of these silly Souls, and that Way enlarge our Kingdom.

When thou meetest with an Old Man, make him conceited, vain-glorious, fretful, and very peevish; fill his Head with Tales and old Stories; and to put them off the better, tempt him to add to them.

When thou comest to Married People, make one Jealous of the other: If a Man have a beautiful Woman to his Wife, trouble his Thoughts without just Cause; because she is fair, make him conclude she is false, and every one that looks on her, persuade him, loves her. If she speaketh him fair, let him believe she feigneth; if she behave herself dutiful, make him think she then doth counterfeit. When she goes Abroad, fill his Head with Fear, and make his Heart pant. If she be neatly dressed, persuade him 'tis to allure and please others. If she be homely dressed, 'tis because she knows that he will keep House that Day. If by any Means we can but kindle this Spark either of them, to be jealous-headed, we shall our Business effectually.

Be sure do what you can to make Discord between every Couple; when one is hot, let not other be cold; suffer not one to throw Water on the Fire which the other kindles; for by Means we shall set the House on Fire, and warm ourselves with the Heat thereof. Let them to live either below what they have, or

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ve what they have; and if they have Children, I will give thee Instructions about them hereafter, when thou interest the Country of *Non-age*: If thou go behind-hand, thou must stir up the Husband to lay all the Cause thereof on his Wife, and let the Wife charge the Husband wholly with it. Do what thou canst, be sure, in the Morning and Evening, to prevent *Prayer*; for, that I fear more than all the *Pope's Holy Water*.

We must make the Fountain muddy, and then the Spring cannot be clear: Discord and Confusion in a Family, does as much strengthen my Kingdom as any Thing in the World. You cannot think how I am pleased, how greatly it delights me to see Men and their Wives live at Strife and Contention.

When thou meetest with a Single, or Un-married Person, perplex his Mind continually about a Woman, and render his Life not worth Regard with-
out her: If thou canst tempt him to Unclean-ness, I will stand his Friend in the Matter: But if he will Marry, let him more mind the Portion of the Person; let his Enquiry be what Money she hath, not what Grace she hath, as you love.

We must also find out such an one for him, who may be a Plague to him, as *Jah's* Wife was to him: Never let him mind the Temper of the Woman, whether she will or no be a suitable meet, so that she doth but please his Eye, and fill his Store of Gold and Silver into his Coffer.

When thou dost assault a cholerick or passionate Man, raise his Anger to Madness; if thou canst, fill his Mind to swell high, and so full, that there is no room left for any good Word or Motion.

Make

Make him in his Fits like a *Spider-poison'd Toad*; that *Reason, Modesty, Peace* and *Humanity* may fly from him, as People do from a House that is all on Fire; let it be contumely, without any Distinction or Respect had to Friend or Foe, Alliant or Familiar; let him also add Violence of Hands, savage or monstrous Behaviour, like the troubled Sea when it cannot rest; whose Waters cast up Mire and Dirt, fuming and foaming like a muddy Channel, a distorted Countenance, sparkling Eyes, foul Language, and let him not come to himself, nor speak a Word to his nearest Friends for two or three Days; nay, stir him up in his mad Fit to run away, tho' there was no Cause for the Fuel; and if thou canst, persuade him to throw the *House at Window*, tear his Wife's Linen and fine Cloaths to Pieces, or break her Earthen Ware. But know we are curious Observers of the Tempers and various Passions of Men; in some Anger has quick and sudden Motion, but presently ceases. This they call *Choler*; and they think it is an influence of some angry *Planet*: Let the Fools have their Fancy; but I must tell thee, 'tis a Chink thy begetting; but this is like *Fire in Stubble*, & *kindled*, and soon goes out; or like *Gun-powder*, which no sooner thou puttest Fire to, but it is in the Faces of their dearest Friends. These I say are the best-natured Men; but they may thus for that Excuse.

There is another Sort whom thou canst not suddenly move; but when Passion is raised, it deeper hold in their Memory: And as this Fire not so easily kindled, so neither is it easily put out. If thou dost but do thy best, 'twill prove like *Iron*, which hardly taketh, and long abideth.

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A Third Sort there be, in whom thou may'st idle this fiery Passion suddenly, and retain it perpetually; not desisting without Revenge. These are like Fire, which ceaseth not without the Ruin and Waste of that Matter whereon it hath caught, and thy Instructions; for by this Engine thou may'st destroy Thousands.

There is yet another kind of People which thou must attack, whom I perfectly hate, and hold for my mortal Enemies; and they are called *Saints*, about whom we have held divers Grand Councils in *Hell*, how to destroy. These are they who are stiled the *Woman's Seed*.

Most Noble Prince, If thou canst beguile, deceive and subdue this Sort, the Day is our own. Thou must do it, or it can never be done. Therefore I conjure thee, in the Name of my Lord *Lazarus*, *Belzebub*, and in the Name of all the Mighty *Angels*, *Dominions*, *Principalities*, and *Powers* of this *Burning Lake*, to use thy utmost Skill and Policy; for what thou doest upon these, thou must do by Craft, and after a more wary and clandestine Manner; for they have studied our *Politicks*, are not ignorant of our *Devices*. Yet let me tell thee, there are some who bear that Name, who are accounted of their Company, who are good Friends, and need as serviceable to our *crest*, as most in the World.

But as touching *Advice* and *Counsel*, how thou may'st prey upon those my grand Enemies, I forbear at present, it being a Secret that ought not to be revealed: I shall give thee therefore Instructions hereafter, when thou meetest with them in the *Town of Religion*, how to betray and overthrow them.

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Moreover, there are divers other Ranks, Cities and Conditions of People, with whom thou wilt meet in thy Travels, which I have not mentioned, viz. *Noblemen, Counsellors, Lawyers, Doctors, &c.* and all Sorts of *Mechanicks*. when thou enterest into the Town of *Common*, thou shalt have Advice and Directions how to handle them.

And now, because I am sensible of the great Weight and Importance of this grand Enterprize, and how by thy Travels I am like to lose or win all; I am resolved to accompany thee continually to the End of the World. I will go with thee and be as a Servant to thee. And I must tell thee also, I have got the Skill to transform myself into any Shape: If need be, I can be an *Angel of Light* and become Devilish-Godly: We must both sometimes be Religious; for else, how should we set up our Spiritual Kingdom; for such a one we have, and shall have, as well as a Fleishly. At the Advantage thereby to us is, and will be, very great; otherwise we should never have spent much Time, and held so many grand Cabals in Hell, about contriving, ushering in, and establishing this our Ecclesiastical State in the World.

Lastly, That we may not lose Time, I shall admonish thee of divers grand Enemies which thou must be aware of, and thoroughly revenged upon, or all our Design will prove in a great Measure fruitless: I shall therefore, ere thou begin thy Travels, give thee their Names.

The First is a *Paper-Enemy*, a conceiver to look upon, and yet I dread him more than the Powers of Heaven and Earth. May I

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Is your Greatness, 'tis a Book ; not a Play-
book ; No, no, that is an Engine of my own
making : Not a Conjuring-Book ; for that same
ing hath often made me brave Sport ; Nor is it
an Ang-Book ; No, nor a Book of Philosophy, nor
sick : But 'tis the *Bible*. I could wish all the
Plagues of Hell to light upon it, if that would do ;
but I see all is in vain, for 'tis under the perpetual
Care of *Him* who reigns Above, and did cast me
down into these Lower Regions. We must there-
fore do what we can to keep all Men ignorant of
it, and not suffer them to have it in their *Mother-
Tongue* : Or, if we cannot do that, then take off
their Hearts from it so that they may not read, med-
itate upon it, nor remember what is contained in
it ; for 'tis like a cruel Sword with two Edges,
which if they have got Skill to use, it will destroy
thee utterly. Yet do not fear ; for I can teach
thee so to use it, as to turn the Edge of it against
themselves, and wound them with their own
Weapons. Besides, I will shew thee how to mag-
ify some other Books, and unwritten Verities,
over Inventions of our own devising, above it ;
and raise up others to cast it away as a dead Letter,
and also to wrest it, and to make a Nose of Wax
of it, and cause Thousands to believe that it doth
not belong to Lay-People to read it, and forewarn
them not to study it, on their Perils.

The Second Enemy I must advise thee of, is one
Theology, a *Holder-forth*, a *Preacher* forsooth, that
sets himself up wholly to study how to bring both
me and I to Shame ; nay, and to destroy Thee ut-
terly. This Fellow pryes into all our Secrets ; but
I'll teach thee how, one Way or other, to be re-
deemed upon him.

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The Third Adversary is a Spirit, some call the *Holy Spirit*. I must confess he is a power Enemy, and I cannot deny but that he hath been sometimes too hard for all the mighty Powers this Burning Lake. Whensoever therefore he breaks in upon thee, with his Sword drawn in Hand, he will slay thee at once. Nay, such a Hatred he hath to thee, that no other Death will satisfy him but to crucify thee, which grieves my Heart to think upon. Therefore beware of him, and keep the Door shut (where thou hast Possession) against him. Moreover, I shall teach thee many other Ways to quench his Heat, and hinder his prevailing Power upon Mens Hearts; yea, tire his Patience, and grieve him so, that he shall not strive against thee, nor appear for their Help any longer.

The Fourth is a rare and beautiful Damself, her Name is *Grace*; and she hath also several Sisters, as *Faith, Hope, Charity, &c.* It grieves me to think thou shouldest at any Time be worsted, and utterly vanquished by any of the *Feminine Gender*. But thou wilt sustain great Loss, I perceive, by her Means; for she has a cruel Train of powerful Enemies to torment us, continually attending on her; yet I shall teach thee how to marr her Beauty, and spoil her Growth.

The Fifth Enemy is called *Knowledge of God*; but I think there is no great Fear of him; for the greatest Part of the World, I doubt not, but we shall keep in *Ignorance*, in *Heathenish* and *Papist Darkness*: But if he gets in, he will do us great Hurt, by discovering all our Intrigues.

The Sixth is only *Morality*: I hate him as a Man hates a Toad. Yet, as we will order Matters,

do us a great Kindness; for he is not very known, and so we will cause divers silly Creatures to trust in him for Life and Salvation. That if we shall bring some solid Blades to Hell, with the Hopes of Heaven in their Noddles.

The Seventh is a scurvy, obstinate Fellow, called *Enlightned Conscience*; a meer Tell-tale; one never will be bribed, nor doth he fear Frowns, regard Flatteries. I doubt he will prove a gage to thee in all thy Travels; but I will shew thee hereafter how to deal with him.

The Eighth is an Engine of War; an Enemy that has made the very Foundations of Hell itself to shake; I think they call him *Prayer*; but he can do little Hurt without *Faith*; and I will teach thee many rare Devices to make him ineffectual. There are some *Prayers* thou needest not fear, viz. such that some use with *Beads*, &c. *Prayer* always prevails according to the *Nature, Holiness, Truth, Sincerity, Fervency, Skill, and Care* of the Person who uses Him.

The Ninth is *Repentance*; but fear him not if he comes not in timely, or approaches alone without his dreadful Retinue, whom I tremble at the Thoughts of; which are these following, viz. *Godly-Sorrow, Holy-Revenge, Vehement-Desire, Spiritual-Indignation, Filial-Fear, Heavenly-Care, Self-Clearing, Fiery-Zeal*, &c.

The Tenth Enemy is *Consideration*, who is the Ring-leader to all the *Mischiefs, Troubles, Wars and Contentments* raised up in any Kingdom; and were it not for him, I would not fear any Adversary on earth; therefore thou must prevent his coming to the Assistance of the Parties thou dost encounter

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with, which thou mayest do by filling their Minds with the Cares of this Life; also render him odious, make them believe he is a dangerous Fello who hath made many a brisk Youngster a meer Dragoon, causing them to hang down their Heads like *Bushes*, to fold their Arms, and to spend their Days in Tears and Sighing, and hath caused many to besides themselves. Moreover, thou mayest drive him away, by sending the Party to some *Play Tavern*, or such like Diversion.

The Eleventh are, *Truth* and *Justice*, both irreconcilable Enemies to our Empire; but I am resolved to make them wander like *Vagabonds* in the open Air; for *Truth* shall find no Lodging, unless it be with a *Mute*; and *Justice*, thou shalt throw her down in the Streets, and *Equity* shall not enter. We will so handle her, that few or none shall know her when they see her: They shall indeed have her bare Name, but not her Nature; for I have ready at hand in every Kingdom, a Multitude of such brave *Catch-poles*, that I hope they effectually will do her Business. Let her fly to Heaven, what hath she to do on Earth? And as for her who bears that Name, we will turn her Sword against our Enemies (and as much as in us lies) to spare our Friends.

The Twelfth Enemy is, one whom they call *True Godliness*, who hath been Travelling up and down a long Time, to undermine my Kingdom. He is made up, they say, with a *right Faith*, and a *holy Life*; but I am glad he meets with no better Entertainment. Now, my grand Design by granting thee this Commission, is to spoil his Enterprise, and finally, to vanquish him out of the low

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lower Regions. Ponder well what hath been said, and bestir yourself: Fly to and fro, *East, West, North and South*, beset all Mortals; my Instructions will serve for every Age, and will suit with all Climates and Countries throughout the whole Universe; but chiefly I aim at the latter Times. Be gone, and raise my Honour, and let my Renown break forth in all Quarters.

Cloath my ambitious Children with Ornaments of Gold, and crown them with Glory and Honour; fill the Voluptuous with Pleasure, and all the Delights of this World. Let the Envious and Cholerick have all the sweet Revenge their Hearts can desire; glut them with Rapine, Mischance and Murder. Set one Man against another; Husband against the Wife, the Wife against the Husband; Parents against the Children, and Children against their Parents; and teach Masters to be cruel to their Servants, and Servants to rob and steal from their Masters; promoting *Lying, Swearing, Whoring, Blasphemy, Atheism, Flattery, Drunkenness, Cruelty, Pride, Hard-heartedness*, and all Manner of *Debauchery*. Raise up Wars and Com-motions in every Kingdom; let all before thee be put to Fire and Sword. Introduce Superstition, Heresy, False Doctrine, and gross Idolatry. Visit all in thy Journey; the Young, the Old, the High, the Low, the Rich, the Poor, the King on the Throne, the Beggar on the Dunghill. Let Truth, Righteousness, Justice, and Equity, Conscience, Charity, Fidelity, Simplicity and Modesty, be banished all the Regions of the Earth. Thou art my great Agent, and hast thy Patent of Assignment and Grant from me the great Prince of Darkness,

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whom

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whom thou dost daily honour, and under whose Standard continually advance thy Colours, and spread the Flag of my Authority; by which, not only the Lodges and outward Gates of all Courts and Cities of the World, but also the inward and inmost Closets and Chambers therein, will soon fly open, and give way to this strong Commission. Thou hast the World, the Flesh, and Me the Devil; nay, all Devils and Internal Spirits for thee, to side with thee, and take thy Part. All Men are ready to receive thee; no Tradesmen nor others can well live without thee; but be sure remember thou never be satisfied to take up thy Quarters in their Barns nor Stables, nor in their outward Courts nor Castle-Yards; but command the best Room they have, viz. their Hearts; and be sure where thou comest to sway the Scepter, and make them all subject to thee, and become thy Servants and Vassals for ever. Let me see thee bring Millions of Millions into these dark Regions, to dwell with us in Everlasting Burnings.

C H A P. III.

Shewing how the naughty Prince and bloody Tyrant Sin, the grand Agent of Apollyon, began his Travels: Also what a strange Retinue doth accompany him; and his great Success in the Beginning of his actual Enterprize.

THIS Hellish Monster, having thus received his Commission, immediately resolved (as you may conclude) for his Journey. But

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But before we come to speak of his present Travels, it is necessary to give you a Description of his Person and Retinue; together, with a brief History of his first Setting out, and abominable Transactions in ancient Times.

First, As to his Person, he is the strangest Monster that ever you heard or read of; for he consists of a compleat Composition of all manner of Sins and Ungodliness; and tho' he be but one entire Body, yet he hath a Multitude of Members, and lives separately in every one of them; so that each Member may properly be said to be him, as if he was solely or entirely there. 'Tis not proper to say he is a *Sinner*, for he is got into a higher Orb than that Phrase can reach; not filthy, but Filthiness in the Abstract; not proud, but Pride; not covetous, but Covetousness; and so forth.

Secondly, He being in the Holy Scripture compared to a mighty King, tho' a cruel Tyrant, whose Power and Authority is very great; it will do well to shew you what a Retinue he always hath to accompany him in his Progress; for it cannot be supposed he Travels alone. The 1st is, *Apollyon*, King of the Bottomless Pit. 2. *Intolerable Guilt*. 3. *Abominable Pollution*. 4. *Horrible Shame and Ignominy*. 5. *Deceitful Heart*. 6. *Defiled Conscience*. 7. *Famine*. 8. *The Sword*. 9. *Pestilence*. 10. *Death*, who is always just at his Heels; and *Hell*, with the dreadful Wrath and Curse of an angry God, pursues him very close, from which there is no escaping.

Moreover, The rich Presents the Traveller carries along with him, to allure, entice, or ensnare the Souls of Men, are chiefly *Sinful Pleasures*,

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Riches, Honours, and Length of Days. But stop here! *Apollyon* is near, and seems to be in a great Rage that his Agent is not gone.

Apol. Haste, thou mighty Champion, prepare for thy Journey; subdue the World actually under thy Feet; fear no Enemy that seeks to undermine or counter-work thee. I like no Delays; lose no Time; put the Mandates of thy Sovereign into present Execution, before I raise all the Power of this unconquered Lake upon my Enemies, and consume all Mortals at once.

Upon which the cruel Enemy set forth, *Apollyon* following him close at his Heels, to assist him in every Enterprize: And so it fell out, just as he began his Journey, *Cain* and *Abel* were offering Sacrifices; and having Intelligence of both their Dispositions, he made up to *Cain's* Door, and there lay crouching down, like a hurtful Beast, ready to devour, and secretly whispered into his Ear, *To spare the best of his Substance to enrich himself;* and also intimated to him, *That all he offered to the Lord was lost, and would never be rewarded;* and *Faith* not being in *Cain's* House, he hearkened to this cursed Stranger, and did accordingly; yet he brought his Offering, lest he should displease his Father *Adam*, who, it is thought, at that Time was High-Priest, which Office afterwards fell to the First-born in the Family. But when *Cain* saw his Offering was not accepted, and his Brother's was, this Enemy being near, knocked at his Door.

Cain. Who is there?

Sin. Have you, Sir, any Room for a Traveller?

Cain. What are you?

Sin. A Friend; one that loves you dearly, and am troubled

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troubled to see how you are abused, and basely dealt with by your younger Brother. Can you bear the Thoughts that he should be in the Favour of his Maker, and the only Darling of his Father, and you slighted and despised in this Sort?

Cain. By this I cannot but think thou art indeed a Friend, and bearest Good-will to me; pray come in. And he presently lodged him in the best Room he had; neither do I read of any Opposition made against him by any in the House.

He had no sooner received him, but immediately secret Instigations and Instructions from *Apel-son*, who was glad to see him entertained, he applied himself to him in this Manner:

Sin. Let this Villain *Abel* be the Object of thy Hatred: Never speak friendly to him more in Love, but let thy Wrath out against him to the uttermost. Shall he be accepted? What's he? Art thou not better than he? He will e'er-long (tho' thy younger Brother) become thy Lord and Master, and Ruler over thee; and thou shalt be made a meer Underling.

Cain. I am truly of your Mind; my Father and Mother's Heart, I find is already taken from me, and set upon this cunning Supplanter. I hate him with a perfect Hatred; neither can I endure to see him.

Thus *Cain* was filled with Wrath, and his Countenance fell; that is, he showed himself full of Rage and Discontent.

Sin. Most Noble *Cain*, Heir of the World; I have a Business of great Importance to impart to thee.

Cain. Sir, what is it?

Sin. I am a Servant to a mighty Prince, whose Power and Kingdom 'tis like thou hast not heard of: And he hath a dear and cordial Love for thee,

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and hath sent me to thee with certain Instructions, to put thee in a Way how to be rid of this canting Brother; and I will assure you, 'tis high Time, for he is now at Prayer, and begins to grow more and more in Favour.

Cain. I am glad to hear this News: But which Way can the Thing be done?

Sin. Sir, you will never be at Peace, nor have any Ground to conclude your Father will make you his Heir, or indeed ever regard you, till he be rid out of the World: But if this be once done, all is your own.

Cain. But how shall I do to get rid of him?

Sin. Why, since there is none you can employ secretly to do it; do you kill him, and then declare he murdered himself, being overcome with Melancholy, or blown up with Pride and Self-conceit upon his late ambitious Thoughts, in aspiring after Rule and Government. I'll warrant you, Sir, this will hide the Fact, and you shall never be discovered.

Presently upon this Motion, *Conscience* steps in, and spake after this Manner:

Consc. Sir, Do not this evil Deed, he is your only Brother; and his Blood will cry for Vengeance.

Sin. What dost do, my *Cain*? Why dost thou make a Faule?

Cain. I am hindered by a timorous Fellow in my House, whom I know not: Somebody I think hath sent him hither on purpose to be a Plague to me.

Sin. Regard him not; I will undertake to still him, and spoil his telling Tales: Go call thy Brother forth, and walk together in the Fields. Before carry it lovingly to him; lest he mistrust thee: I warrant you he will talk with you about Religion, and condemn your Way of Worship; and tho' he be

your younger Brother, yet he will undertake to teach thee; and if thou wilt be a Fool, and suffer it, do.

Cain. I will try that, so far I am resolved to take thy Counsel.

And immediately away he went and called his Brother forth; and they walked together in the Field.

Cain. Brother, what a vast Fabrick is here? This World in which we are placed, is full of great Wonders and excellent Rarities, and all after our Father *Adam* is dead, will be ours; all the Riches, I mean, and the Glory thereof: My Heart, Brother, is wonderfully pleased with the Thoughts of it; I desire no greater Glory nor Happiness, tho' I have heard my Father talk of a *future State* beyond the Grave that exceeds all Things heer below.

Abel. Brother, this World, and all the Wonders we behold, doth shew forth the Glory and Hardy-works of *Jehovah*, our Blessed God and Creator, whose we are, and whom we serve; for He is a jealous God, and executes Justice on the Earth; and is a Rewarder of all those who diligently seek Him.

Cain. You are a Fool: I do not believe there is any *Reward* for *Justice* and *Righteousness*, nor *Vengeance* for *Ungodliness*.

Abel. Brother, it grieves me to hear you speak after this Manner; for I have had Evidence of his Mercy, and favourable Acceptance already. I am afraid, truly, you are misled by some Enemy: The Way you go, Brother, is not good: Think upon the *World to come*.

Cain. Wisdom is only with you: I see how you are swain up with Pride: Leave off your talking of a *World to come*, for I believe none.

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Abel. You shew a very wicked, naughty, and unbelieving Heart; I am ashamed to hear your Discourse.

Some Things of this Nature, we may suppose they might discourse of: And Cain being afresh moved to Wrath thereby, took the Devil's Counsel, and rose up and murdered him.

See the Rev. Mr. Ainsworth upon this Matter.

Cain spake unto Abel his Brother; but what they said, is not set down. The Hebrew Text hath here a Pause extraordinary; implying (saith he) further Matter. The Greek Version addeth, Let us go out into the Field: And Thargum Jerusalem addeth the same, and much more, viz. How Cain, when they were in the Field, should say, There was no Judgment, nor Judge, nor other World to come, nor Reward of Justice, nor Vengeance for Wickedness, &c. All which Abel again said, and then his Brother slew him in secret (saith he) to imply a Dissimulation of Cain's Hatred, in that friendly Conference with his Brother till he found Opportunity to kill him. See Ainsworth upon Gen. 4. 8. 27. Page 33.

Thus this Enemy prevailed; and, in a second Attempt, overcame the Fourth Part of the World. But see how Sin and the Devil deceived Cain. The Murder was soon discovered; for lo, on a sudden, a mighty Cry was heard, Vengeance! Vengeance! God, who is the Searcher out of Blood, cries, Where is Abel thy Brother? Nothing can be hid from his Eye. Murder shall not go unpunished: The Voice of thy Brother's Blood cries to me from the Ground. Guilt follows his Sin with the dreadful Wrath of God: And thus shewest cursed from the Face of the Earth. Behold the venomous Nature of this Tyrant! Seven Abominations he let into Cain's Heart at once:

Cain & Abel Conversing to Gather



Cain Slaying Abel his Brother



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sacrifice without Faith. 2. And yet to be displeased that God respected him not. 3. Not to hearken to God's Admonition. 4. To speak dissemblingly when Mischief was in his Heart. 5. To kill his own and only *Brother*, and that for *Righteousness* Sake; and thereby to destroy, as much as in him lay, all the *Righteous Ones* that might have proceeded from his Loins. 6. To deny the *Fact*, by saying, *He knew not where he was.* 7. And, after all, asketh not for *Mercy*; but rather despaireth under the Sense of the *Punishment*, than convinced of the heinous Nature of his *Sin*: And so fell under the *Condemnation* of the Devil.

But to still, or rather stifle his *Conscience*, (if there was any left in him) *Sin*, and the Devil enticed him away from the Presence of God, or (as *Ainsworth* hath it) from God's Word, and Publick Worship, to dwell in the Land of *Nod*; and to divert his Thoughts, marry'd a Wife, and built a City, which might also be for his better Security from his Fears, &c.

After this, *Sin* proceeds further in his *Progress*; and, as he subdued all *Cain's* Seed in general, so more especially, he overcame *Lamech*. First, By violating the *Law of Marriage*. Secondly, In committing of *Murder*; and, Thirdly, In glorying in it: *I have killed a Man, &c.* If he that killeth *Cain*, shall be punished seven-fold; then he that killeth *Me*. seventy-seven fold.

It seemeth (saith an eminent Writer) to be an insolent Contempt of God's Judgment, and abusing of his Patience towards *Cain*, &c.

Time would fail me, to shew distinctly, how *Sin*, by his Subtily, generally prevailed in those Days.

Days, by alluring the Hearts of Men and Women with *Musical Instruments*, and other *Pleasures* and *sensual Delights* and *Profits* of this *World*. Yet God, to preserve a *Godly Seed*, that he might have a *Church* in all *Ages*, and fulfil his *Promise* to *Adam*, gave *Eve* another *Son* instead of *Abel*, whom *Cain* slew, whom she called *Seth*: *Who was born* (saith *Ainsworth*) *not till One Hundred and Thirty Years after the Creation*.

This *Seth* begat *Enos*, so he is called in *Greek*; in *Hebrew*, *Enosh*; that is, by Interpretation, *Sorrowful*, *Sick*, *Miserable*; so named, 'tis thought, from the Consideration of the woeful State of those Days. For it seems that *Sin* prevailed wonderfully (as worthy *Annotationers* make appear) by prophane calling on the Almighty, and by calling Idols by the Name of the Lord, and by making Images and Representations of Him. So high had *Apollyon* raised his Throne in those Times, that scarce One in a Thousand ('tis thought) but were subdued under his Feet, and became meer Vassals and Slaves to him. Yet *Godliness* soon after had one most choice and renowned Champion, who bravely overcame this Hellish Enemy, and walked with God Three Hundred Years. But the Lord seeing how *Ungodliness* every where abounded, took this Holy Person from these Lower Regions, to dwell with Him Above. But *Sin*, as on Eagle's Wings, pursued his Progress, and like a devouring and unsatisfy'd Monster, resolved to destroy the whole World again at once, or provoke the dreadful God of Heaven to do it; which in a short Space after he almost effected, by corrupting the Earth; that is, the Inhabitants of the Earth; nay, and the Earth itself

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itself (saith *Minsworth*) by the abominable Pollution of that Generation was defiled ; which agrees with another Text, *Isa. xxiv.* (*Sin* is of an infectious and poisonous Nature, fitly compared to the Plague of the Leprosy ;) The Earth was defiled under the Inhabitants thereof. And this Corruption is especially applied to Idolatry, and depraving of God's True Worship, as appears by other Scriptures, *Exod. lli. 7.* *Deut. xxxii. 5.* *Judges ii. 19.* which was the grand Design *Apolylon* laboured to effect by this Hell-bred Agent. Nay, and the Disease was Epidemical : All Flesh was defiled, and their Way corrupted ; that is, their *Faith* and *Religion*, and their *Manners, Works, and Course of Life, &c.* Every *Imagination and Thought* of their *Hearts* were only evil, and that continually : All were in love with, received and harboured the cursed Enemy : Every Door was open, and all Hearts prepared to embrace him, and bid him welcome ; every Faculty of their Souls being depraved and overcome by him, so that none but *Sin* and the Devil was regarded and subjected to by them of that Generation. *God* and *Godliness* were had in great Contempt. The whole World seemed to be but a Mass of Filth and detestable Corruption. The Sons of God, that is, Men of the Church, or Children of *Seth*, were by the Power of this Enemy, brought to mix or mingle themselves by unlawful Marriages, &c. with the Daughters of Men, viz. the Offspring of *Cain*, the Cursed Seed. Nothing but Violence, Oppression, Injurious and Cruel Dealing overspread the whole World. No Fear of God, nor Regard of Men ; Rapine, Spoil and Murder abounded in all Places ;

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and yet they seemed to live free from Fear, and in the greatest Security imaginable, Buying and Selling, Building and Planting, Marrying, and being given in Marriage.

But now see what followeth: The Vengeance of God pursues the Traveller; Heaven could not bear longer with such prodigious Wickedness: And therefore that God might shew his Wrath upon those who had cast him off, from whom they had their Breath and Being, behold what a mighty Flood of Water approaches! Now nothing but Death! Their Joy is turned into Sorrow, and their Mirth into Mourning. Now the Heavens weep, and their Eyes pour forth Showers too; but their Cries and Tears will not atone for their Sins, for the Flood came, and took them all away.

Adam, false World: See, see thy fearful Fate!

Alas, thou would'st not see it, till too late!

What hast thou got (come speak) by letting in

and entertaining of this Monster Sin?

See, how thy Enemy, and Hellish-Foe

Doth laugh at thy thy fatal Overthrow:

Vengeance pursues, and will undertake all these

Who God despise, and with the Devil close.

But all were not destroyed; for Noah before this Time had entertained True Godliness, and thereby was delivered from the Flood: *Thus (saith the Lord) only have I found righteous before Me, in this Generation: Come thou, and thy House, into the Ark. And by this Means was Ham spared, who was of the Seed of the Serpent.*

And hereby Noah had the better Opportunity to see the cursed Traveller, who brought that fearful

ful Overthrow upon the *Old World*, the Effect of God; but the Cause was not utterly removed: The Sinner was drowned; but not *Sin*; but contrarywise, he got fresh Strength and Power, and pursued his Progress with as great Rage as ever; and, like another great and overflowing Deluge, threatned Spiritually to drown and destroy the World again in such Sort, as if That Flood was but a Type or Figure of This.

*Two Floods I read of; One was caus'd by Sin,
That was Eternal; the Other flows within.
Noah escap'd the First, such Favour found;
But afterwards, by This, was almost drown'd.
The former Flood of Water did extend
But some few Days: When will the Other end?
They both destroy'd: But Sin is far the worst:
And 'tis more general too than was the First.
Waters shall dream no more, a Sign God hath given:
When shall we see a Rainbow after Sin?*

After this, as the World multiplied and increased in Number, so did *Sin* grow in Strength and Policy, and the *Children of Men* went to build great *Babel*, which was a crafty Device of *Apollon*; but God defeated that Counsel, and confounded their Language; and then they were forced into all the Quarters of the Earth. But this Traveller pursued them all, where-ever they went, and made them all subject to his Authority, and became Servants to *Lucifer*, &c. for he drew them to *Idoltry*, and defiled them with all manner of gross *Pollution* and *Sensuality*; insomuch that Four great Cities, viz. *Sodom*, *Gomorrab*, *Adamah*, and *Zebaan*, were totally laid waste by him, and became an eternal Monu-

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ment of God's fearful Wrath. For as this Enemy filled their Hearts, and set them on Fire with *Unnatural Lusts*, as *Whoredom, Incest, and Sodomy*; the Men leaving the natural Use of the Woman, burned in Lust one towards another, even Men with Men, working that which is unseemly and abominable) so God destroyed them with Fire and Brimstone; which made them at last, when it was too late, cry out,

Curs'd be the Day that we let in

This cruel Enemy:

O! it is He, this Monster SIN,

That makes us thus to fry!

These Flames are sad, which on us cease:

But we, too late, do cry;

For we shall bear worse Pains than these,

To all Eternity.

Yet God raised up a few in every Age, to witness against Sin, and undermine his Kingdom, as *Abraham and Lot*; but *Lot* in one Encounter was worsted, (tho' a brave Champion in his Days for *True Godliness*;) afterwards *Isaac*, and then *Jacob*, who was a Prince with God. But that which proved effectual for the weakening of *Sin's* Power, was the *Covenant* concerning the *Woman's Seed*; which was afresh renewed to these *Patriarchs*. After this God raised up *Joseph* and his *Brethren*; This *Joseph* proved a mighty Man of Valour: For notwithstanding the Power and Policy of *Apollyon*, and all the whole Infernal Lake, this Heavenly Warrior could not be made to yield: He neither regarded Frowns nor Flatteries; and the main Ground of his constant Resistance was, because he saw what a hateful Enemy *Sin* was in God's Sight.

How

44 *The Progress of SIN: Or,*

How shall I do this Thing and sin against God? This was the Weapon by which he overcame; yet nevertheless, his Brethren, tho' they took up Arms against Sin, were sorely worsted by him, and particularly, being moved with Envy, *Sold poor Joseph into Egypt, but God was with him, and he came off at last, a glorious Conqueror, (though the Enemy by Policy, once put him to Flight: When he lived in Pomp and Glory in Pharaoh's Court, he learned to swear, By the Life of Pharaoh;) but by Means of Conscience, a noble Officer for the Prince of Light, Joseph's Brethren did recover from the Fall Sin gave them, for he made them cry out, We were verily guilty concerning our Brother, &c.* From these Mens Loins afterwards a great Army arose or sprung up, who did wonderful Exploits against this malicious Traveller and Champion of Hell; they having at first, upon the Death of Joseph and his Brethren, a brave and victorious Captain to command them, called Moses; yet these possessed but a small Spot of Ground in comparison of the whole Universe: And as touching the greatest Part of the World, Sin wholly ruled and tyrannized over them, and they became meer Slaves and Drudges to the Devil; so that of them we shall take but little more Notice, but speak somewhat of Moses, that Man of God, the Prince and chief Leader of Israel.

This Man at first was under dangerous Circumstances, being brought up amongst the Friends and Servants of *Apollyon*; who to entice him to his Party, offered him all the Pleasures and Honours of *Pharaoh's Court*; and 'tis thought if he had deserted his Prince, and took up Arms for the Enemy,

might after *Pharaoh's* Death have been crown-
King of *Egypt*: But he having a mighty Shield
in his Hand, and being also otherwise compleatly
armed, put the Enemy to Flight, and chose rather
to suffer Affliction with the People of God, than to en-
joy the Pleasures that this cunning Deceiver offered
him for a Season. But upon this, a sore and griev-
ous War fell out between the two Seeds; for *Pha-
raoh* by no Means would tolerate or give Liberty to
True Godliness to live amongst them. But, for this
their Wrath and Enmity, he, with the *Egyptians*,
said dear; for *Sin*, with implacable Malice, so
hardened his Heart, that notwithstanding Ten ter-
rible Plagues, he would not suffer the Children of
Israel to go and worship the Lord their God: There-
fore *Jehovah* at last destroyed them all in the
Red Sea.

Now after the Overthrow of the *Egyptians*, *Sin*
stirred up all his Powers to corrupt the *Folly Seed*,
and prevailed also exceedingly; insomuch that
many of them turned Idolaters, and forsook the True
God. Now, some Time before this, *Jehovah*, to
convince them of the miserable Condition they
were in, by entertaining this Enemy, he gave forth
a holy and severe Law in a Burning and *Mary*
Mountain; and by reason of the Depravity of their
Hearts, and Weakness of their Hands through the
Flesh, that Law greatly strengthened *Sin*, and laid
them and the whole World under Guilt, and the
heavy Wrath of an angry God; and many were
cut off by the Hand of Justice. (For Temporal
Death, as was Eternal, was denounced as the Pu-
nishment of every Transgression and Disobedience
thereof.) Yet God, that *Sin* might not thereby
triumph

46. *The Progress of SIN: Or,*

triumph and vaunt himself above Measure, graciously added another *Law*; that by the *Types, Shadows, and Sacrifices* of it, they might by the Help of *Faith*, see a Remedy; which was by the Death of the *Messiah*, who was promised long before.

And now from that Time until the Coming of Christ, 'tis needless for me to speak further of *The Progress of Sin*; or, *The Travels of Ungodliness*: The fearful Exploits he did to the Seven Nations of the Land of *Canaan*, whom he utterly destroyed, and gave up to God's Sin's-revenging Hand; and also how by his Subtilty he overcame the Children of *Israel* in the *Wilderness*, and when they came into the *Land of Promise*, of which you may read at large in the Sacred History; and Time would fail me to run through.

Moreover, he laid all Kingdoms of the Earth weltering in their Blood, and made them groan under his heavy Yoke and Tyranny. In a Word, many Millions of Souls fell by his Hands, and divers grievous Plagues and Judgments for his Sake were inflicted upon poor Mortals, almost every where. Some who were his Enemies, and Lovers of *Godliness*, he stirred up his Emissaries to *starve to Death, to burn alive, saw asunder, and throw into Lyons Dens to be torn to Pieces*, and others to be *stoned*: So that all that opposed him, or would not give him Entertainment, were forced to *wander about in Sheep-skins and Goats-skins, being destitute, afflicted and tormented*. And what was most lamentable, was, to find many Thousands of them who professed themselves to be God's People, (nay, and Leaders amongst them) so grievously deceived by him, that they became his meer Vassals, and acted

much

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ch of the sad Tragedy upon the *Holy Soul*; in-
much, that *Mobab*, who was a Prince in *Israel*,
himself to work Wickedness.

Neither did they who were his professed Friends

Servants, speed much better in this World;

he caused many of his Admirers to sacrifice
their Children to *Moloch*, which was to throw
them into a fierce Fire, and burn them to Death:

they burnt their Sons and Daughters, saith Sacred
Scripture, and sacrificed them unto Devils; and shed in-
numerable Blood, &c. and others he stirred up with

hatred and Malice to fight against, and destroy
another; so that every Part of God's Law
might be violated and trodden under his Feet:

And *Jehovah*, to revenge himself upon them for
his Love and Kindness they shewed to this *Mur-*

derer, brought the Sword, Famine, and Pestilence,

and other amazing Judgments upon them; so that

by this Tyrant's Means were many made Father-

less, and others Widows; nay, no Misery that

Man's Heart can imagine, or mortal Creatures be

capable to suffer, but he with Vengeance brought

it upon *Adam's* Seed, throughout the whole Uni-

verse. Nay, and he so blinded their Eyes, that,

in some Nations, he caused many People to wor-

ship the Sun, Moon, and Stars, and at last, the

Devil himself, whom they called an evil God,

because he tormented them; and they durst do no

less than adore him, for fear he otherwise would

destroy them.

Thus did this Enemy tyrannize after a most

hateful Manner; neither was there any able

(naturally) to overcome him, but the Man *Christ*; by

which Means he did even almost what he pleased,

destroying

48 *The Progress of SIN: Or,*

destroying Body and Soul too, and none could get out of his Hand, but they who looked upon *Jesus* who was promised, and long-looked and waited for. Now, these Things considered, the Coming of the *Messiah* must needs be acknowledged an inconceivable Blessing to Mankind, who were then spoiled, torn in Pieces, and fearfully tormented by this cruel Enemy. And indeed, great was the Expectation and Breathings that were among those who were sensible of that dismal State the World and their own Souls were in.

But hold! I must stop again; for I hear the *Saviour* and *Glorious Messiah*, and *Prince of Righteousness* is come! Blessed News, indeed! Sing, O Heaven; and rejoice, O Earth! *Glorify to God in the Highest, and on Earth, Good-will to Men!*

But what Provision is made to entertain Him? Do they not look out some stately Palace for Him? And do not Thousands and Ten Thousands swarm about Him, to congratulate his Arrival, with all Expressions of Joy imaginable? For, O the Worth of his Person, the Greatness of his Glory, and the Nature of that Work He is come to do! Never before appeared such a *Saviour* and *Deliverer*! Now the *Destroyer* of *Tyrant Sin*, with the *Devil*, and all the *Powers of Hell* is come! He is come! Aye, but where doth He Lodge the first Night? Is the *best Chamber* shewed Him, and a *Down-Bed* ready made and prepared for Him?

No, no; *Sin* has got the chief Room in the *Inn*, I mean, the *Heart*; and the *Heavenly Prince* is forced to go into the *Stable*, and take up his Lodging in the *Manger*. Oh! do not they deserve to be deceived and ruined for ever, who long

Delight in, and kindly entertain their Enemy, he that ſeeks to deſtroy them ; (who whilſt he ſmiles at their Faces, ſecretly deſigns to cut their Throats) and ſlight after this Sort, their only Friend, nay, their right and lawful *Prince* and *Sovereign* ; whom their Fathers, Holy Men, and Bleſſed Prophets, prophesied of, rejoycing to think of this Day ? And ſhall He be turned into the *Stable* ? What ſe, who hath Millions of Holy Angels to attend him ; whom the Glorious *Seraphims* and *Cherubims* do adore and fall down before. Is this the Welcome and Entertainment which poor Mankind do allot Him, who was the Joy and Delight of his Heart, and for whoſe Sake He is come to revenge Himſelf, and utterly overcome Sin, and ſo deſtroy the Works of the Devil ?

Moreover, after this, the glorious *Prince* was moſt baſely and evilly entreated by *Apollyon* and his Emiſſaries ; for this crafty Enemy blinded the Eyes of the poor *Jews*, in ſuch Sort, that they would not know him, nor believe he was the *Meſſiah* and Mighty *Saviour* promiſed to their Fathers, and hereby Sin got ſuch hold of them, as to ſtir them up to load him with all manner of Infamy ; calling him, a *Wine-bibber*, a *gluttonous Perſon*, &c. a *Friend to Publicans and Sinners* : Nay, cauſed ſome of them to cry out, *He had a Devil, and is mad* ; and that *He caſt out Devils by Belzebub the Prince of Devils* : And all this they did, and much more, to make him odious in the Eyes of the People, that ſo none might fly to him for Help and Salvation from this bloody and devouring Enemy. And at laſt, the whole *Infernal Lake* conſulted together, to ſtir up the *High-Prieſt* and *chief Rulers* ; (having filled

30 *The Progress of SIN: Or,*

filled their Hearts with Envy and cursed Hatred, to accuse him with *Blasphemy, Sedition, and Treason*, that so He might as a notorious *Criminal & Malefactor* be put to Death; which Thing indeed He came on purpose to do, *viz.* to Die, tho' it was hid from them: For had *Apollyon* known that the Death of Christ was the only Way to destroy the Power of Sin, Death, and the Grave, and utterly spoil and bring down his own Kingdom, he doubtless would never have promoted that Work.

But so it was, the Creature Man being by the Power and Subtily of Sin, brought under the Breach of God's Holy Law, which denounceth Death upon every Transgressor thereof; by which Means the whole World became guilty before God of the highest Treason, &c. owing more than Ten Thousand Talents to Divine Justice, and had nothing to pay: Now, the Lord Jesus, out of Infinite Love, offered himself as the Creature's Surety, to undertake, and answer all the just Demands of the Law, and make a compleat Compensation to Justice for all the Wrong Man had done, by yielding to this Hellish Tyrant, to the manifest Violation of the Law, &c. And since without shedding of Blood, there could be no Remission of the horrible Crimes he stood charged with, he laid down his Life; that so by Death he might make an End of Sin, as to his condemning Quality, and destroy Him who had the Power of Death, which is the Devil; and deliver Them, who through the Fear of Death were all their Life-time subject to Bondage, Heb. ii.

*That Work must needs be carried on indeed,
When Heav'n and Hell about it are agreed:*

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*The different Ends in those great Agents are,
Yet in the Thing they both agreed were :
That Christ should be of his dear Life depriv'd,
Tho' Hell alone the guilty Act contriv'd.
Yet God indeed, from all Eternity,
Knowing what Rage and cur'd Malignity
Would be in their base Hearts, resolv'd then
He would permit and suffer those vile Men
To bring his Purpose and Decree to pass,
Which for our Good and his own Glory was.*

How wonderfully was the grand Enemy by this mischievous Design baffled and overcome ! For that very Way that Sin and the Devil thought utterly to destroy the Hopes and Help of poor Mortals, God took to save them ; for lo, after Three Days, the Glorious Prince arose from the Dead, to the great Terror and Consternation of all the Powers of Darkness. But after this, Sin mightily prevailed, and but a very few Persons obtained Deliverance ; for he caused the *Jews* to require a Sign, and the Learned *Greeks* to seek after *Wisdom* (for *Natural* and *Moral Philosophy* about that Time, seem'd to be the great Idol of the World, it being in the Top of its Glory :) And by these Means the Gospel became a Stumbling-block to the one, and Foolishness to the other ; and such who did receive the Truth, by the Rage and Subtily of *Apollon*, were expos'd to sore and grievous Persecutions : For now nothing but Blood and Slaughter the Enemy rais'd upon all those who list'd themselves under Christ's Banner ; so that in the Space of Three Hundred Years, Millions of Christians were tortured and barbarously murdered ; and all by the Means and Instigation of this cruel Enemy.

52 *The Progress of SIN: &c.*

Nay, and should we proceed to shew, before and after these Times, the many Ways and cunning Stratagems the Wicked devised, to continue, enlarge, and establish *Apollyon's* Hellish Kingdom, it would fill great Volumes.

1. They endeavoured to blacken the Followers of *Godliness* with all manner of horrid Crimes imaginable, to the End that all ignorant People might not be won, or brought over to close with them; but contrariwise loath and hate them, and be moved without Remorse or Pity, to reproach, persecute, and inflict all manner of Cruelties upon their poor frail and innocent Bodies; for they put the *Christians*, as some observe, into *Bears-skins*, and then set on the Dogs to worry them.

2. He caused many who seemed Lovers of the *Gospel*, and Professors of it, to cast it off, and embrace the Vanities of the World; nay, to worship *Idols*, and to sacrifice to them.

3. He raised up Multitudes to foment most abominable Errors and Heresies in the Church; by which Means the Truth suffered greatly, and the Devil got much Ground, and strengthened his Kingdom; which is signified in part, by that great Flood the *Dragon* cast out of his Mouth to drown the *Woman* and her *Seed* who kept the Commandments of God, and had the Testimony of Jesus Christ. But this was not all; for *Apollyon* had a greater Design in this Age of the World on foot, which was two-fold: One was to introduce *Mahomet*, and compile the *Turkish Alcoran*, by which Means Millions of Millions have been deceived to this Day; a strange Hodg-podge, ridiculous and Flesh-pleasing Religion, [if it may be called Religion.]

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glon.) This began about the Year Six Hundred.

2. To usher in and set up a more Visible, Spiritual, or Ecclesiastical State on Earth, than ever he had before since the Beginning of the World, attended with external Glory and outward Grandeur, which in the Apostles Days he had laid the Foundation of; but till the Sixth Head, or Imperial Power was removed, he could not thoroughly effect nor establish, (which fell out between Four and Five Hundred Years after Christ.) And to the End he might accomplish it, *Apollyon* saw it would be necessary to get the Hellish Enemy to do the Work for him, who in the Scripture is called, *The Man of Sin*. And tho' I represent him here as a *Servant*, yet the Devil resolved to make him a *Lord*; yea, a *Lord of Lords*; nay, no less than a *God*; and to exalt him far above all that are called *Gods*; yea, above the *God of Gods*; and to set him in the *Temple*, viz. the *Church*, to shew himself to be *God*, that is, to assume that to himself, which only belongs to the ever *Blessed God*. This is he who hath been brought in after the *Working of Satan*, with all *Power, Signs, and Lying Wonders*; and with all *Deceivableness of Unrighteousness in them that perish*, &c. This is he whom they call *Head and Husband of the Church*; the *Vicar of Christ* over the whole World; *God's Vicar*; *Peter's Successor*; the *Head and Center of Unity*: But, in the Scripture, called *Anti-Christ*; the *Man of Sin*; the *Son of Perdition*; the *Beast that come out of the Earth with two Horns like a Lamb, but a Voice like a Dragon*; the *False Prophet*; the *Idle Shepherd*, and *Beil Servant*: And indeed, the only *Universal Head* of this *False Church*, or *Ecclesiastical State*,

34 *The Progress of SIN: Or,*

that *Apollyon* hath introduced or set up, by the Help of *Sin*, in the World, to deceive, ruin, and destroy the Souls of Men.

Sin now began to brandish his victorious Sword, and vaunt himself in his *Diabolical Sovereignty*. If you are for *Religion*, or will be *Religious*, you shall have one that shall suit your *sensual Appetites*, and will agree with your *worldly Interest*. For when *Apollyon* saw that the inward *Life* and *Power* of the *Christian Religion* was generally gone, and yet the People affected the Name of *Christ*, and would not be satisfy'd without some *Way* or *Manner* of *Worship*, then he began to erect this false Form and Image of *Christianity*, or set up *Counterfeit Godliness*: And since Men knew not what belonged to the inward Beauty and Glory of *Grace* and *True Godliness*, he was resolved to make it up in an outward Manner, that it might appear amiable to all such that had no more than *Fleshly Eyes* to see with.

The Enemy at this Time roared like a mighty and over-grown Monster, and sent out *Bulls*, threatening to destroy and devour all who would not worship the *Beast* and his *Image*, or receive his *Mark* in their *Foreheads*: Nay, in good Earnest, those who would not sacrifice their *Reason*, *Conscience*, and *Religion* to the *Lust* and *Ambition* of this Tyrant, and adore his *Golden Image*, were not to be suffered to Buy nor Sell, nor indeed to Live; and therefore he devised, by the Help of *Apollyon*, all Sorts of cruel Tortures and Torments to be inflicted on all Manner of People, both Young and Old, High and Low, Rich and Poor, Bond and Free, who refused to worship Gods of Gold, Silver, Brass, Iron; nay, and a strange Idol he had made

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of a *Waster-Cake*; by which Means they murdered many Thousands, if not Millions of Thousands, of the poor, innocent Saints and Servants of God, in such Sort, that every Street of the great City *Babylon*, became like a meer Shambles to quarter out the Limbs of Men, Women, and Children; Ten, Twenty, Thirty, Forty, an Hundred, nay, Two Hundred Thousand Souls have been sacrificed before they did give over; as witness the *Irish Massacre*, &c. Some he caused to be *Burned*, some to be *Roasted alive*, some their *Skins flae'd off*, others *Hanged by the Hairs of their Heads*; *Poisoning*, *Starving*, *Drowning*, and any other Kind of Death *Apolon* could devise, were the poor Saints and Lovers of *True Godliness* put to, and that by such who called themselves *Christians*.

But, since we have brought him down very near to the Days wherein we Live, and also hear he is still upon his *Progress*, wandering up and down in as eager Pursuit of his Hellish Enterprize as ever; Let us now give over, and treat of his present Travels in this, and other Nations.

C H A P. IV.

Shewing how Peccatum, alias Sin, came into a Country called Non-Age; and of the strange Projects be played there.

WE having brought down our History of this cruel Enemy to these latter Times, 'tis very necessary to give you some Account of his present Travels, and shew what Progress he makes

36 The Progress of SIN: Or,

among the People of this Generation : And that we may do it the better, we shall begin with his entering into a great, tho' weak Country, called *Non-Age*; (he having Intelligence from *Apollyon*, that a great Number of feeble People, of a small Stature, were two or three Years ago, by common Fate, tho' through much Difficulty, come into this Kingdom, and for a short Time were to continue in this Country, he was resolved to visit them.) But the *Prince of Darkness* understanding that this Enterprize was of great Importance, and might tend very much, if well managed, to the *Increasing, Strengthening, and Enlarging* of his Kingdom, or otherwise, prove to the great Hurt thereof, first called a Council in Hell, to advise what was fittest to be done at this Juncture. And having held their treacherous Consultations, and come to Agreement, *Apollyon* with winged Speed, repairs to *Peccatum*, alias *Sin*, to suggest to him what was agreed upon, and to instruct him how to manage his Affairs in the Country of *Non-Age*; whom he addressed himself to after this Manner :

Most Dear and Mighty Peccatum, the Great Lord and Conqueror of the World, the Emroy of Heaven, and chief Darling of Hell: Seeing thou hast been always true to our Interest, and hast raised up our Kingdom above all Kingdoms of the Earth, and made my Glory, Fame, and Grandeur to spread abroad far and near; I have some few Instructions to impart to thee, of great Importance, upon thy entering into this Country, to the End thou mayest make ready a great People for my Service, and to fight under my Banner: For those which I now send thee to, thou must train up from the Cradle, (as my Great Strength and Beloved
Emperour

Emperor Mabomet doth his Janizaries) that they may be well instructed in our Politicks, and *useful* in all Stratagems of War against God, Christ, and True Godliness, with all his Retinue. This is the Time for thee to work, and the best Age of Mankind to work upon: 'Tis good to sow our Seed timely, and to take Possession before we are supplanted by our Enemy; for 'tis easier to prevent a Disease, than to cure it; or to keep an Adversary out, than when he is in, to get rid of him. And one Thing, to my Joy, I will tell thee between thee and I: A long Time ago, before any of this Army entered into these Parts, thou, in a great Measure, didst their Business for them; for as they come into these Regions, they bring with them Trophies of thy Conquest over them: For thou didst indeed, originally season and leaven their Natures for me in such sort, that they all declare, as one Man, whose Side they resolve to take, and under whose Banner they are inclined to Fight. Yet nevertheless, there is much Work for us to do, lest in their tender Age, by Means of what they call Godly Education, their Hearts secretly should be drawn away from us, by seasoning them with Grace, or such Principles that will prove very destructive to our Interest. Therefore, to prevent all the Danger that may arise, thou must chuse Tutors for all this young and hopeful Progeny, or have a great Hand in the Education of them; which if we can work about, we shall do our Business effectually: But considering the divers Ranks, Degrees, Qualities, Descent, or Pedigree of them, thou must find out suitable Tutors accordingly, but all of thine own Offspring.

Now, no sooner had Sin received his Instructions, but he hasted away as on Eagle's Wings, and suddenly invaded the whole Country, of Nana-Age.

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And to the End he might fully effect this Hellish Intrigue, he resolved that a great Part of the *Weak and Feeble Inhabitants* should be Tutor'd by *Mrs. Ignorance*; to whom *Apollyon* directed his Speech after this Sort:

Apol. My dear Cousin and Friend; I have a great Number of pretty Boys and Girls for you to Tutor and bring up for me in the Country of Non-Age: Will you undertake the Charge?

Ignor. Most Dread and Mighty Apollyon! You know I never yet declined any Drudgery for you, which lay in my Power. My Lord, I am ready to obey you.

Apol. I assure you, Madam, I kindly accept of all your former and latter Services, and cannot but acknowledge you have done strange Things for the Advancement of my Kingdom, and greatning my Power in the World.

And now, Noble Peccatum, this Gentlewoman, Madam Ignorance, is your Child; your natural Offspring, your own Flesh and Blood; nay, a Limb or Member of your Body: Therefore I charge you to help and assist her in this great Work; for I should be glad if she had the Education of all the Children in the whole World, I have such a Veneration for her.

Sir, upon this, immediately laid about him, and indeed wonderfully succeeded in this his first Attempt, by the Help of the Prince of Darkness; in so much that Abundance of those poor Souls, whereof none were above the Age of Twelve or Fourteen Years, were trained up in gross Ignorance and Blindness of Mind, understanding little or nothing of God, Christ, or the Gospel; no, nor of their own woeful State and Condition (the Enemy both formerly and latterly had brought them into) and this he effected many Ways.

First,

First, By keeping their Parents, and such who were to instruct them, under the Power of *sottish Ignorance*; so that they who should be as *Eyes* to the *Blind*, and *Feet* to the *Lame*, had no *Eyes* to see, nor *Feet* to go themselves.

2. He represented to many Parents, the great Charge of putting their Offspring to School; persuading them (they being poor and low in the World) they could not be at the Cost, tho' they bestowed a great deal more needlessly upon cloathing and feeding of them, than their Learning would have came to.

Now, the Reason why the Enemy is so greatly set against *Learning*, is this: Lest by their attaining to the Knowledge of Letters, they should take to Read the *Holy Bible*, which he dreads exceedingly; because when understood, it vanquisheth (at once) his *Darling Ignorance*.

3. He endeavours to prevent their learning any *pinus Catechism* that is founded upon the Authority of the *Holy Scripture*.

4. By hindering them, as much as possible, from discoursing or asking Questions about *God*, *Christ*, and *Religion*. Also by causing Parents to be careless about, or rather against, their going to *Church*, where the *Word of God* is truly and powerfully Preached, and the *Sacraments* duly and truly Administred.

5. By taking off the Childrens Hearts from any Thing that concerns their *Souls*; or a *Future State*; by filling their Heads with Vanities, Toys, and Trifles of a Childhood State.

6. By presenting to Parents (who understand more than they intend to practise) the Knowledge of

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God a dangerous Thing; and that they who are most spiritually wise, were like to be most miserable in the World.

7. By persuading some, that the *Matters* of *God* and *Religion* only belonged to *Ministers*; and that others should only mind their *Trades*; as if the *Trade* or *Calling* of *Godliness* did not belong to all *Parents* and *Children* to learn; it being the main *Business* that all *Mortals* were sent into this *World* to follow.

8. By presenting the *Example* of all generally, within *Doors* and without, *Abroad* and at *Home* before their *Eyes*; and there being little or nothing (as the poor *Children* could see by any, either *Parents* or *Companions*) of a *Heavenly Nature*; but contrariwise, the *Evil Motions* and *Lusts* of this *Enemy* was wholly followed, who having subdued the *Strong*, (by the powerful *Hand* of his *Darling Ignorance*) might, and doth hereby easily invade and overcome the *Poor* and *Feeble*; and that, partly by the *Means* of that evil *Example* they have continually before their *Eyes*.

9. By tempting them (and others, much older than they) to conclude, that they shall have *Time* and *Opportunity* hereafter, and better *Advantages* to learn those great *Things*; which the *Enemy* tells them, are too high and sublime for their tender *Age* to pry into, understand, or make *Judgment* of. And thus the *Devilish Enemy* keeps some, nay, a great *Part* of the poor *Inhabitants* of the *Country* or *Town* of *New-Age*, wholly ignorant of those *Things* which chiefly concern them, and in their *Childhood-State* ought to look after; lest *Satan* by taking *Possession* so early in their

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their Hearts, makes them afterwards, with much Ease, to become his meer Slaves and Vassals. And sad it is to see what Work *Sin* makes on *Little Ones*.

10. And lastly, *Sin* and the Devil keep them in Ignorance, by causing many of them to be trained up under a blind and Soul-deceiving Ministry.

But, alas! *Sin* hath not only this *Blind Tutor* to instruct the poor beguiled Progeny, but another as bad as She (and as you heard, of *Apollyon's* own chusing too) viz. one *Pride*, to whom he also gave Instructions of a pernicious Nature, whereby some Thousands of them are wholly overcome, brought under the Power of this Deceiver, and undone for ever. This Varlet, it seems, is the Natural Offspring of *Lucifer*, and doth not a little resemble him: And sad it is, that any *Little Ones* of Human Race should be brought up, and Tutor'd by her; she being one that the *Lord* greatly hateth, and will destroy at last all such who give themselves up to learn of her.

Now the Way that *Sin* takes to effect his Design by this Hellish Incendiary, is, *First*, To stir up *Little Ones*, according as he finds their Inclinations, before Ten Years are gone over their Heads, to delight in Fine Cloaths, and get into the Newest Fashion, tho' never so Foolish and Antick. And, *Secondly*, By sly Suggestions to allure their Parents to please their Children, and feed their natural (tho' unlawful and pernicious) Appetites herein: And that they may fully declare they are the real Slaves of *Lucifer*, and thus his Darling, they betimes send their Little Daughters to School, to learn to Dance, as *Hymen* did. Here they learn to deck their Faces with Rings, their Ears with Jewels, and their

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their *Necks* with rich *Bracelets*, or *Necklaces* of *Gold* and *Pearl*; whereby they seem rather like little *Morris-Dancers*; than the young *Offspring* of *Christian People*. And thus, being bravely dressed up, and the *Sparks* of *Pride* kindled in them, they go with stretched-out *Necks*, and haughty *Hearts*, that in a short *Time* they are too high and proud to know almost any *Body*; and no *Wonder*, when they were never taught to know themselves.

And then, presently upon this, in comes *Madam Wanton*, to teach them other rare *Inventions*, viz. How to make *Set-Faces*, to cringe *A-la-mode de France*, the *sober Smile*, the *quaintest Dialect*; to humour *Discourse* well; to cast *Amorous Glances*, read *Love-Romances*, and frequent *Play-houses*; and also to provide *Store* of rare, tho' obscene *Draughts* or *Pictures*.

But to proceed: *Indulgence* and *Fond-Love*, as it appears, have their *Charge* and *Instructions* from the *Prince of Darknes*, to Tutor divers of them: And this the *Enemy* effects through great *Subtilty*, by infusing the *base Seed* into their *Hearts*; of which those two *Varlets*, *Indulgence* and *Fond-Love* were begot. Now those *Parents* in whom they bear *Sway*, are taught to indulge their *Children* in all *Manner* of *Vices* and evil *Courses*. Such dear and tender *Love* (or rather *Hatred*) they have towards their poor *Offspring*, that great *Faults* and filthy *Enormities* are winked at; and they must not be struck, nor hardly frowned on by any *Means*: Besides, should they whip, or severely chastise them, and they die soon after, how would it wound their *Consciences*? 'tis no *Matter* what becomes of their *Souls* they are not troubled about

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such Matters: Their great Care is to see they are well fed (tho' it be like Lambs for the Slaughter) and bravely cloath'd, and pamper'd up in those Ways they naturally love. And tho' they should Lie, Curse, Swear, or break the *Lord's Day*, and play when they should attend upon *God's Word*, or read the *Holy Bible*, it must with a gentle Re-proof, or none at all, be pass'd by; remembring when they were at their Age, they did the like themselves. The fond *Father* dares not tell the *Child's* Fault to his *Mother*; nor the fond *Mother* to the *Father*, lest he be angry; and to save his *Child's* Soul from Hell, sends his Head to the Wall, or rather with Discretion, wisely chastiseth him with a smarting Rod till the Blood comes. Alas! these seem to me to be the worst Tutors of all, because they lay in Fuel for every hurtful and devouring Fire, or prompt on and nourish every cursed Vice; and so open a Door for whole Legions of Devils to enter together, and make miserable Slaughter of their poor undone Progeny. These bring the *Parents* to Shame, the *Family* to Beggary, the *Child* to the Gallows, and his *Soul* to Hell.

Nay, these two Bloody Monsters, *Indulgence* and *Fond Love*, let in another destructive Tutor, who taught them to Lie, *Dissemble*, and *Equivocate*; so that in a short Time there was no believing hardly a Word the poor *Children* spoke. For having told two or three notorious Lies, and escaped with a little Chiding, without Correction, they grew very impudent and vile, not caring what they said to excuse themselves, when taken in other Faults. And not only *Fate-Truth*, but *Stubborn* and *Self-Will* also, by this very Means, came

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came to be their Tutors also, to help *Apollyon* to make a perfect Conquest over them, and gave *Sin* full Possession: For hereby they became very rebellious, contradicting their Parents, making Mouths at them, not regarding what they commanded them to do, unless in a good Mood, but would pout and be sullen, or else crossly answer again, and strive to have the last Word.

And thus, by the Temptations of *Sin*, together with the natural Evil Disposition of their own Hearts, and Assistance of these cursed Tutors, *Apollyon* gave them Wings to fly whither-soever their unbounded, stubborn, and self-pleasing Wills led them, till they became fit Inhabitants for the City *Sensuality*.

But the Enemy seeing many of the Young Progeny in the Country of *Non-Age* were of a base, poor, and ignoble Race and Pedigree, their Parents not knowing well how to live themselves, without Purloining and Stealing; one *Light-Fingers* was let in, who became Tutor to this Sort, and some others also, who were sent to her from *Pride*, *Wanton*, *Indulgence*, and *Fond^d Love*; whom she taught the Art of *Thievery*. First, How to rob Orchards, to pull Quills out of the Wings of poor Geese, to milk Cows, &c. Afterwards, when they became good Proficients in their Alphabet, they learned harder Lessons; as, How to rob their Parents, Masters and Mistresses; and at last, the Art of Cheating, and Picking of Pockets, yea, and Locks too. And to the End they may perform this with the more Dexterity, they are quickly brought acquainted with the chief Masters of that Society, and learn the Cant Terms used by the whole

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whole Corporation of *Thieves* and *Beggars*. Now these being little of Stature, are useful to the Company, because they can get in at Windows, and at other Places where the *older Thieves* cannot enter: And also, because of their tender Age, they are not suspected; or if taken, are like upon that Account to have more Pity shewed them; so that having great Encouragement, in a little Time they become perfect Masters of their Hellish Craft, and thereby are quite overcome by this bloody Enemy.

The last Tutor *Apollyon* chules for the Young Progeny in the State or Country of *Non-Age*, is his Beloved (though Erroneous and Blasphemous) Daughter, *Misbelief*, alias *Falsa-Faith*; and indeed there are not a few of them that are Educated by Her, by reason their Parents were utterly drawn aside from the True Faith, or Ancient Religion, and led into the By-ways of *Schism*, *Heresy*, and *Error*, their poor Offspring are trained up in the same destructive and pernicious Ways; so that they hardly hold, or are established in one *Fundamental Principle* of the True Religion, by which Means they become *Papists*, *Atheists*, *Ranters*, *Arrians*, *Sacnians*, *Quakers*, *Shakers*, and *Muggletonians*. Thus, and by divers other Ways and subtil Devices, doth *Apollyon* and *Sin* invade, with their mighty Force and Militia of Hell, the Poor, Weak, and Feeble Inhabitants of the Country of *Non-Age*, till at last they come generally under the Education and Tutoring of one *Hate-Good*, who teaches them all her Hellish Mysteries; as to condemn all *Golly Counsel* and *Instructions*; nay, and to scoff, reproach, and jeer at all who are truly Religious; and not only to deride and spout at them,

but

but to loll out their Tongues and point at them; and also to make and sing prophane and filthy Songs of them. But by the Providence of God, Two grave Matrons of good Parentage, being call'd in amongst them, one call'd *Civility*, the other *Moderesty*, both of the Town of *Morality*, who took the Charge and Care of Tutoring some of them, brought them up under very good *Discipline*, according to their *Light* and *Knowledge*. But these I hear too, when they came into *Youth-shire*, were utterly corrupted, spoiled, and overcome by the Power and Policy of this bloody Monster.

Yet, as God would have it, there was a few Honourable and High-born Worthies, who were sent on purpose by the *Prince of Light*, to Tutor some few of this young Progeny, or else the Enemy had made a perfect and compleat Conquest of them all. Their Names were *Christiana*, *True-Zeal*, *God-Fear*, *Special-Grace*, *Sobriety*, *Temperance*, and *Prudence*.

But *Sin* had got Tutors for most of them so soon, and so corrupted them, that they were gone out of the Country or State of *Non-Age*, and had took up Arms for *Apolhon*, before these Good and Virtuous Ladies came. I think it may not be amiss here, to give you two or three Instances of some that worsted and overcame this Hellish Tyrant.

One *Mary Warren*, Born in May 1651, Aged Ten Years, had a blessed Work of Grace upon her, and gave clear Evidence of a Victory she had got over *Sin* and *Satan*. Some asking her, *Whether she was willing to die?* She replied, *Aye, very willing, for then I shall sin no more: For I know that Christ's Blood hath made Satisfaction for my Sins.* A2

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At another Time, in her Sickness, she said, *That Satan stood at her Left-side, and God was on her Right, and opened the Gates of Heaven for her; and Satan (saith she) shall not hurt me, tho' he sought to devour me like a roaring Lyon: Whether I live or die, it will be well with me; God is satisfy'd through his Son Jesus Christ, for he hath washed my Sins away in his Blood.*

Another Child, about Eleven Years Old, as she was Praying to this Effect; *That she might not look for any thing to rest on, or trust upon for Justification, whereby to stand Righteous before God, but only in Jesus Christ alone, who died for her at Jerusalem, and rose again the Third Day for her Justification.*

When Prayer was ended, she told her Father, *New I believe in Christ, and am not afraid to die, Behold Faith in a Babe makes the Enemy fly.*

Another poor Child that went a Begging from Door to Door, who lived in the Parish of Newington-Butts: This Boy was a very Monster of Wickedness, for he would call filthy Names, Curse and Swear; yet a Gracious Man out of Pity took him as his own, and put him to be Educated by a godly Woman; and it is wonderful to hear what Power this poor Child got over Sin and his Master *Apolon*; for in a little Time she taught him to Pray fervently, and to seek after the Knowledge of Jesus Christ: And he proved so good a Proficient, that he, with much Abhorrence, cry'd out on himself, not only for his Swearing, Lying, and other evil Vices he had been guilty of, but also was in great Horror for the Sin of his Nature, and Vile-

acts

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ness of his Heart. And he did not only Pray much himself, with strong Cries and Tears, but begged the Prayers of others for him. And at last (tho' filled full of Doubts about his Eternal Estate) he came to take a little Hold of that Promise, *Come unto me all ye that are weary and heavy laden, and I will give you Rest.* But O! how did this poor Boy admire and bless God for the least Hopes, and at last came to great Satisfaction of his Interest in Christ, and Victory over his cursed Enemys, *Sin* and *Satan*; and remained in a Holy and Pious Frame, being filled with inward Joy, until he died.

I could give you several other Examples; but because some are not easily brought to believe such Things, I will say no more.

Yet, notwithstanding, tho' some few of this poor Progeny in the State of *Non-Age*, were thus enabled by good Education, and the Grace of God; to vanquish the cursed Enemy; yet what fearful Slaughter and Spoil did he make of the rest, *raging, mowing, and roaring* about like a *hungry and grisly Lion*; rending and tearing them in Pieces, not shewing any Pity, nor in the least regarding their tender Age: So that in every Town and City may be seen the sad Examples of his Conquest and merciless Cruelty, by their *Ignorance, Pride, Lying, Swearing, Stubbornness, Rebellion*, and all other *evil Habits Sin* has infused into them. So that we may say, with sorrowful Hearts, the Country of *Non-Age* is subdued, and brought under the Power and Kingdom of the *Prince of Darkness*: Most Parents bring up their Children to enlarge his Territories.

C H A P. V.

Shewing how Tyrant-Sin, in his Progress, Travell'd into Youth-shire; and of the fearful Conquest and Slaughter he made there.

AFTER Sin had actually subdued the Country of *New-Age*, like a cruel and Blood-thirsty Tyrant that delights in nothing but Rapine and Murder, he greedily follows his Prey; and therefore with great Speed, and no less Fury (*Apollyon* being enraged at the Loss he sustained, in not having made a perfect Conquest in the said Country) but contrariwise basely worsted by a few weak, contemptible Soldiers.

He in the next Place came into, and invaded the whole Country of *Youth-shire*, where dwells Abundance of Young Men and Maidens, some of which had cruel Marks on them of his former Conquest, when they remained in the Country of *New-Age*; but by reason of those Reverend and Grave Matrons before-mentioned, divers of them being in this, as well as in those Regions, he was afraid of being supplanted; and therefore resolved not to lose those by Negligence, that he had beguiled and overcome by Craft and Subtilty: Nor was he quite without Hopes of re-gaining some in *Youth-shire*, which he had lost in the Country aforesaid: And observing many of the Inhabitants together, and perceiving their natural Inclinations, he salutes them after this Manner:

Gentlemen, and you Young Ladies: *Are you willing to entertain a Traveller, and walk a little Way with me?*
Upon

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Upon this they all seemed at first to make a Pause, 'till one (whose wanton Looks betrayed the Inclinations of his Heart) answered, Sir, *What are you ?*

Sin. Sir, *I will assure you, no Enemy to those youthful Joys, Delights, and Pleasures which your sweet and sprightly Nature is so much set upon ; but I am he whom you stand in great want of, in order to the greatening, raising, and encreasing of your transcendent Happiness in this World, or making your Lives comfortable to you ; for divers of you (I perceive) look sad and dejected, as if something troubled your Hearts, which I will teach you to cast at your Heels. If any of you will be Fools, and spend your Days in Sackness, who can help it ? There is no need of it, if you will believe me ; and I will assure you, Gentlemen, Millions in the World have, and still do, before such who talk of strange Joys and Delights, which are only fond Conceits of melancholy Fools, who prate of Things they never saw, and flatter themselves with a Crown of inconceivable Glory. These Things are Fancies, besides, suit not with your Natures ; nor are they now presently to be had : If you will embrace me, and make me your Friend and Bosom-Companion, there's nothing which your Hearts can desire, but you shall have it : You that are for Riches shall have them ; I will teach you rare Devices to catch them ; tho' 'tis said, They make themselves Wings and fly away ; yet I can tell you how to clip their Wings, and bring them with a Vengeance into your Coffers ; so that you that are Gentlemen of mean Fortune, shall have no Cause to fear wanting Money to spend at Taverns, at Games, and Whore-Houses, for I am no Enemy to such fine Delights.*

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You that are for Pleasures shall have your Fill; my Revels are opened to Chambering, Dancing, and Vantonness, Dice, Cards, and all Manner of Night-Sports; as, Kissing, Toying, and Courtship, Hawking and Hunting, or whatsoever your wish best approves of: Gentlemen, you are welcome.

You that are for Honour, and would have your Names famous to Posterity, I will teach you the ready Way to attain it: Who was it raised the Renown of Nebuchadnezzar, Herod the Great, the Glorious Caesar, and Mighty Mahomet? Did not I? If you be for Temporal Grandeur, 'tis I must mount you; and if for Spiritual Promotion, I can fit you: For who set the Triple Crown on Peter's Successor, but myself? If you are not willing without Advice to embrace me, go to Council; or would you have Examples, I have both ready.

For Counsellors, go to Mr. Carnal-Reason, Flesh and Blood, &c. whose Judgments are Grave and Solid, Safe and Harmless; if it was not so, do you think so many Thousands, and them of all sorts, and some of the wisest, would so readily receive it?

Ask your Five Senses, and they will tell you; ye have enough to advise with: And then, for Examples, they are innumerable; but be sure, do not mistake me; I include not Joseph, Moses, Obadiah, David, Daniel, John, nor Timothy, whom I hope you will not be such Fools to follow. But not to keep you in the Dark; there is all the Old World, and the greatest Part of this, whom if you imitate, I need proceed no further: If the Examples of Mighty Emperors, Famous Heroes, and many Noble Ones of the Earth, with the greatest Part of the Residue of Mankind, will not affect you; then let the Pattern of some of your

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your Parents and Progenitors be your Copy ; nay, and call to mind your own Experience : Have you not already had a Taste of my Dainties ? Do they not please your curious Palates ? Do I offer Things unpleasant ? All the Ways I lead in are strewed Roses, and perfum'd with Myrrh, Frankincense, Aloes, and Cinnamon : What say you, Sirs ?

Upon this, smiling one upon another, one quickly broke Silence, and spoke to this Purpose :

Faith Lads, this seems a brave jolly Fellow, he'll make Mirth for us, - and be a fit Companion for such gallant Youngsters as we : Come, let's embrace him, and close with these Suggestions : Let's lay the Reins loose upon the Neck of our Lusts, and make him to chase our Ways for us. But stay, says another, I fear he will make us meer Spend-thrifts ; for I love not that wanton Fellow Prodigality, tho' he be in high Esteem now-a-days, and beloved of many Ladies for his good Gifts, and followed by many Rich Citizens Sons, who have rais'd his Grandeur by their Fathers Money, so as to purchase a Chariot for him ; yet I have heard it is drawn by Four base Horses, viz. Rashness, Luxury, Spend-all, and Folly ; his Coachman being the Devil, and one (whom I hate) call'd Beggary, rides behind. And tho' his Chariot moves at thundering Pace, and he seems secure, yet there's Abundance of Folks, as Merchants, Mercers, Drapers, Silk-men and Taylors, pursue him with cruel long Bills, so that for his Fooling he is like to pay dearly.

Apollyon perceiving this Youth's Temper, whisper'd in Peccatum's Ear, and said, This Fellow will make a good Niggard. And presently he put the Tyrant into another Habit ; who at a convenient Time met him, to whom he did impart such rare

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Stratagemms how to grow Rich, and keep that which he had already gotten, which so won the *Young duck-wort's Heart*, that he joyfully embraced him.

What the Counsel was, seemed at first a Secret, but by his After-carriage and Behaviour it was reveal'd at; for he became a *sneaking, lean, ill-fac'd, ink-belly'd Rascal*; grudging himself every Bit he eat, and fed much upon *Bread and Cheese, Red-Herrings, &c.* and oftentimes was seen to go to the *Pump* to drink his *Morning's Draught*: And in his Trading he pinch'd every Body in his *Weights and Measures*; and would not give or lend a Penny scarcely, tho' it was to keep his own Father out of Prison: And in Process of Time he became a great *Usurer*; where with his Bags of Gold and Silver we will leave him, and return to the other Company, who seeing which Way their Fellow is gone, fell all a laughing, and with cursed Jests and taunting Expressions, reproach'd him, cause he was not for *Rioting and Drunkenness, bawling and Wantonness*; and yet, poor Soul, much in the Tyrant's Chains as they. But mark! how they Sing and Carouse it, crying out this deluding Tyrant, *We are your Servants, Hey Boys, One and All, One and All*; let us fling away Sorrow from us, and take our Swing of pleasures, and To-morrow shall be as this Day, and yet more abundant.

Stay, said one amongst them, I am taken with a strange Trembling; I doubt 'tis an Enemy that thus will hurt us, and that the whole Country is invaded; somebody whispers strange Things in my Ears: I doubtless, in we are approaching; for I was Educated by a most Noble, *Virtuous Tutor*, in the Country

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Country of *Non-Age*, called *Civility*; who instructed me to fight against *Vice*, *Rioting*, and *Wantonness*; and told me of the Danger that was like to befall me as I passed through this Place. I must leave you, tho' it grieves me; my *Conscience* 'tis that gripes me: Hark! (said one of the jovial Company) what Fool have we here? *Conscience*! a *Panatick Fancy*! why are you troubled? Because (said he) fear this Traveller will debauch us; for I hear his Name is *Sin*, the bloody Tyrant, who destroyed almost all the Country from whence we came.

Sin seeing this, whisper'd one in the Ear, whose Name was *Shameless*, and said, Discourse with him. I will help you to Arguments, lest you lose him.

Shameless. His Name is *Sin*, you say: Is it an Evil to be merry, to drink a Glass of Wine or two with Good Fellows, and court a fair Lady? Do not these Things belong to our Age; and is it not the Fashion in all Countries amongst the greatest Gallants? But if you will leave our Company, I will load you with *Reproach* and *Infamy*, that shall be harder for you to bear than the Name of *Ten Huffs*, or *Spend-thrift*.

With that, a wanton Lass amongst them flung up, and shamefully abused him, calling him Goodman *Shame-face*, and *Timorous*; and another smote him about the Neck and kissed him; and with impudent Face, said to him, *Come, my Boy, that Water is sweet, and Bread eaten in secret is pleasant. I have decked my Bed for thee with Coverings of Tapestry, with Carved Works, and Fine Linen of Egypt, and have perfumed it with Myrrh, Aloes, and Cinnamon: Come, go along with me, and let us take our Fill of Love until Morn'g.* The poor Soul not being able longer to resist such powerful

Temptations, nor endure their base Reproaches, was overcome by Sin, and straitway followed her, as an Ox goes to the Slaughter, or as a Fool to the Correction of the Stocks, till a Dart struck through his Liver; as a Bird hasteth to the Snare, and knows not it is for his Life. The jolly Company perceiving they had gained the Field, fell into a Laugh-ter, triumphing in such Sort, with fearful Dam-nings and Carousings, as if the Day was their own, and in a little Time they should subdue all under *Apollyon's* Scepter; for so long a while no-thing was heard but *Swaths* and *Blasphemy*; nor durst any gainsay them, for fear of being knocked down or stabbed; and upon this, *Sin* being flushed with Victory, ravaged all the Country of *Youth-fore*, Town and Family, Male and Female: And those he could not overcome by Pleasure, he over-came by Profit; and those that fell not by the Lust of the Flesh, fell by the Pride of Life; so that it would even melt a Heart of Stone to see what De-solation was made in every Corner, *Lust* prevail-ing and enlarging her Territories; *Youth* being so generally blinded by the Deceit of this Enemy and Impostor, who vauntingly displayed the Banner of *Luxury* and *Loosings* throughout the whole World, fully sending Millions out of this and other Places, to inhabit the great Country of *Sensuality*.

Thus by all Manner of *Debauchery* is the Coun-try of *Youth-fore* possessed by this cursed Enemy, and many Thousands of Young Men and Virgins made his professed Vassals, by being prostrated as Prey to *Lust* and *Rapine*. Alas! how grievous 'tis to see such Stats of this lower Globe, and see the most Spangled, Bright, and Shining

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above many, as Roses amongst Lillies, or the Quintessence of Beauty obscured, eclipsed, and utterly stained and darkned, being led to *Dishonour*, ransacked of the richest Dowry of Nature, or robbed of that *invaluable Jewel* (I mean) their *Chastity*, even as a Bee of her Sting; left to bewail their Misery, and to curse those Tongues which drew them in, or beguiled them with their Golden Words, which gilded over those bitter Pills they have swallowed, and must vomit up again by *Repentance*, or perish for ever.

Apollyon and his Agent beholding the Victory they had gained in *Youth-shire*, thought now he should soon get his Regiments full, and so perfect what was wanting in these Parts, in order to a total Conquest; and indeed many Volunteers daily Lifted themselves to fight under the *Prince of Darkness*; some being allured by one Means, and some by another. But on a sudden the Leaders observed one throwing down his Arms, and running away, which caused great Confusion: One cried, *Kill him down*; others, *Stab him*: And indeed, he was on a sudden sadly wounded in his *Name*, being render'd as the vilest Wretch on Earth; but at last one of the jovial Boys, called *Impudence*, being stirred up by *Peccatum*, spoke to him to this Effect:

Impudence. Friend, What is the Cause you desert us, and have thrown down your Arms?

Convert. (For that it seems was his Name,) am convinced that the Ways you go in are evil and very dangerous; and that this Traveller whom you have entertained, is the *King's Enemy*, nay, most bloody and cruel *Traitor*; and therefore I am resolved to be gone, and obtain a *Pardon*, if possible, for what is past.

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Impudence. Sirrah, Who is your Tutor?

Convert. A very virtuous Lady, whose Name is *Christiana*.

Impudence. What Lessons hath she taught you?

Convert. Very good Ones.

1. To find more Sweetness in leaving *Sin*, than ever I found in the committing of it.

2. To leave and loath every *Sin*, because 'tis so hateful to *God*, and contrary to his *Nature*, and *Holy Law*.

3. To live a *Holy Life*, and do much Good; and to make but little Noise of it.

4. To prefer the *Duty* I owe, above the *Danger* I fear.

5. How to sacrifice a stout and stubborn Will for *God's Honour*, rather than to do the Devil a Pleasure.

6. To bring up the Bottom of my *Life* to the Top of my *Light*; and that I should not sin against my *Light*, lest I sin away my *Life*.

7. To chuse rather to be saved in a rough *Sea*, than to be drowned in a calm *River*.

8. To bear the *Cross* for *Christ*, in suffering, lest I lose the *Crown* of *Christ*, by sinning.

9. Likewise, to chuse rather to be afflicted with *Lazarus* on Earth, than to be tormented with *Dives* in Hell.

10. And to leave that *Company* here, that would bring my *Soul* to Destruction hereafter.

11. Also to chuse the worst of *Sorrows* before the least *Sin*; because there is more Evil in that, than there is in the greatest Affliction.

12. To mourn most for those *Sins* before *God*, that appear least before *Men*; for the outward *Acts* are more scandalous, yet inward *Lusts* are more dangerous.

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13. Hereby she taught me to be better inwardly in *Substance*, than outwardly in *Appearance*; for those who deceive others with the false *Shew* of *Holiness*, deceive themselves with the false *Hope* of *Happiness*.

14. To desire *Grace* not only to be saved, but also to be sanctified; and to endeavour to have *Sin Crucified*, as well as *Pardoned*; and to be made *Holy* on *Earth*, as well as *Happy* in *Heaven*.

15. To undertake all *Christian Duties*, yet wholly to rely upon *God's Mercies*; or to be much for *Doing*, and yet seek to be saved only in a *Way of Believing*.

16. To speak well of what *God* is, and to think well of what *God* does; and never to complain of the *Badness* of the *Times* and *Seasons*, if I can but get *God* to be my *Portion*.

17. To be more in *Love* with the *God* of the *Altar*, than with the *Gold* of the *Altar*; or to covet as much the *God* of *Mercies*, as the *Mercies* of *God*.

18. To look more at *Home* than *Abroad*, how 'tis with me, than how 'tis with others; and that the readiest *Way* to know whether or no I am in *Christ*, is to know whether *Christ* is in me; because the *Fruit* is more visible than the *Root*.

19. To set out for *God* in my *Beginning*, and hold out with *God* unto my *Ending*; and that the best *Way* to have the whole *Harvest* of our *Lives* sanctified by him, is to have the *First* of our *Lives* dedicated to him; who prizes more the *Blossom* of *Youth*, than the *Sheddings* of *Old Age*.

20. To value the *Joys* of *Heaven*, above the *Vanities* of the *Earth*.

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21. She taught me also to remember, That whatsoever I do on *Earth*, 'tis eyed by the God of *Heaven*; and that after all my *present Receivings*, there will come a *Time of future reckonings*. Besides that there is, no obtaining what is promised, without doing what is commanded; and that *Inward Purity* is the ready Way to *Eternal Plenty*.

22. Moreover, That all the *Time* that God allows us on *Earth*, is little enough to do that *Work* God allots us: And that 'tis my chiefest Business to make sure of *Future Blessedness*.

Lastly, That I should sow such *Seed* whilst I live, as I would be glad to eat the *Fruit* of when I die.

Upon this, *Impudence* swore he would tread him and his *Tutor* under his Feet, if he would not return back.

But *Apolonius* seeing that Force would do no Good, raised up another, whose Name was *Self-Conceit*, to dispute and reason out the Case with him.

Self-Conceit. Brother, what is the Cause you are so strangely alter'd of late, and have forsaken our Company?

Convert. Because I see the Way is dangerous in which you go; you are all blinded in taking this *Traveller* *Pecchum* for a Friend, for he secretly designs (I hear) to murder you all. Do you not read in the Bible, what *Work Sin* has made in the World?

Self-Conceit. You mistake yourself, and think that is *Sin*, which is not: Don't think the *Golden Cup of Profit, Pleasures, and Honours*, are such frightful Things.

Convert. Friend, You see the *Bait*, but not the *Hook*; the *Golden Cup*, but not the *Poison* in it: You taste the Sweet of *Sin* now, but see not the

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bitter *Wrath* and *Misery* that follows it. You are like our *First Parents*, that this *Enemy* cheated, who took an *Apple* in Exchange for a *Paradise*. For my Part, I will not any longer play like a silly *Fish* with this *Angler's Bait*. What is the *Pleasure* of *Sin* here, when weighed against the *Pain* for it hereafter? The *Sweet* will soon be gone; but the *Bitter* will last for ever. This *Enemy* is a *Deceiver*; whilst he kisses the *Lips*, he betrays the *Soul* into the *Hands* of the *Devil*. Therefore tempt me not, for I cannot stand under the *Guilt* of the least *Iniquity*.

The *Company* seeing they could not prevail with him to return, abused him most fearfully, calling him at their *Pleasure*. But one of the *Youths* observing that *Convert* had clearly worsted them, was mightily wrought upon, and he was resolved to leave them too; which made *Apollyon* grind his *Teeth*, and foam dreadfully. But all was in vain; for *God* had opened his *Eyes* and *Mouth* to speak to this Purpose:

Illuminatus. (For so was he called.) Good Brother, How did you get Power over this cursed *Peccatum*, and the *Prizes of Darkness*? I am persuaded thou art that Young Man that I have read of in a little Book, called, *War with the Devil*?

Convert. Thou say'st right; I am that Person.

Illum. Way then, I understand by that the *Course* you took; and by the *Help* of *God*, I will go on in the same *Way*. I perceive *Conscience* was a great *Friend* to you.

Convert. Yes, when he was rightly informed, or shed his *Eyes* enlightened by *God's Word*, he proved

Sold by W. Johanna, in Ludgate-Street

useful to me : But he could do nothing to purpose, till the Spirit and Grace of God was infused into my Soul.

Illum. I have had great Sorrow upon my Heart for my abominable Sins, since I have read concerning your Conversion. But I cannot believe.

Convert. You must cry to God as I did for Faith, and ponder well the Promises of God ; for I am persuaded thou wilt meet with a sharp Conflict : And indeed so it fell out. For

Apollyon set upon him most furiously : And not knowing but it may be of Use to some, we will give you an Account of his Combat with him.

Apol. You have been a very great Sinner in entertaining this Traveller, who is a cruel Enemy to God ; and now there is no Ground to think God will forgive you, for his Wrath will overtake you suddenly.

Illum. The Storm of God's Wrath, Satan, is over in Christ ; he declares, *He is merciful, and will not keep his Anger for ever,* Jer. iii. 12.

Apol. But alas ! you are ignorant of God and Christ, and he will take Vengeance on all such : Doth not the Scripture say so ?

Illum. But Satan, God has promised to *Lead the Blind, &c.* In another Place, *He calls simple Ones, and those that have no Understanding,* Prov. i. 21, 22.

Apol. But your Heart is hard and obdurate, you know not the Vileness of it ; there is not a filthier Creature under the Heavens ; and therefore you are certainly an undone Man.

Illum. But God has promised to give me a Heart of Flesh, and take away my stony Heart ; and if I loath myself for my Vileness, he hath promised

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to wash and cleanse me from all my Sins, *Ezek. xx. xliii. xxxvi. and xxvi.*

Apol. But you have been as wicked as you could well be, and therefore are a damned Creature.

Illum. Aye, Satan, I cannot deny that, but yet God hath promised Mercy and Pardon to such who have spoken and done as evil Things as they could; and therefore there is Hope for me. *Jer. iiii. 5.*

Apol. But all this while you do but compliment with me: You do not think indeed, there is Mercy for you in God's Heart.

Illum. I do not compliment, thou lyeest in that; tho' I cannot deny but I have through thy Temptations, been so foolish to think so indeed. But God saith, *His Thoughts are not my Thoughts.* And hath also said, *He will abundantly pardon me, if I turn from my evil Ways,* *Isaiah lv. 6, 7, 8.* therefore 'tis no Matter what my Thoughts have been.

Apol. But for all this, I shall be too hard for thee, and break thy Head e'er I have done.

Illum. No, the Promise runs, *You shall not bruise my Head.*

Apol. Aye, but you forget your abominable Sins: Remember the fearful lewd Life you have lived.

Illum. Christ died for Sinners, and I fly to him.

Apol. But you have sinned against Light and Knowledge.

Illum. What though, I am but a Sinner, Satan notwithstanding, and Christ died for Sinners.

Apol. But you cannot Believe; you are guilty of that Sin: And he hath said, *Such will Believe not, shall be Damned.*

Illum. But Satan, if I can't Believe, yet I may Believe; God can give me Faith; and tho' I am

now an Unbeliever, and so the worst of Sinners; yet I am but a Sinner, and Christ died for Sinners. nay, for the chiefest of Sinners; and therefore I will not give up my Hope yet.

Apol. Hope! You have no Ground for Hope.

Illum. No, Satan; that is false, I am sure: Is not Christ's Death a Ground, nay, a good Ground for Hope? *Who shall condemn? It is Christ that died,* Rom. viii. 34. On his Blood and Merits I will rely.

Apol. What Good can his Death do thee? How can he save thee, who could not save himself? I brought him to the Grave.

Illum. Thou, cursed Blasphemer! He laid down his Life freely, (none took it from him) to satisfy God's Justice, and rose again from the Dead the Third Day; and thereby triumphed over Thee, and all the Powers of Darkness: And is not his Resurrection a good Ground for Hope?

Apol. But I do accuse thee, and will plead against thee; because thou hast been so long my Servant, and an Enemy to him.

Illum. I matter not that; thou art a vile Deceiver: The other Day thou didst endeavour to persuade me my Sins were small, and that God would pardon them at any Time: And are they now so great and foul, that Christ's Blood cannot wash them away? What care I tho' thou dost plead against me, since Jesus Christ pleads for me? Is not the Intercession of Christ for Transgressors a good Ground of Hope?

Apol. Thou hast no Grace, or not enough to bear you up in the Day of Trial; and therefore thy State is very bad.

Illum. Christ hath Grace enough, and I depend

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not upon the Grace that is in Me; but on that Grace which is in Him: He is full of Grace, and 'tis in Him, that it might be communicated to all such as I am. And is not here a good Ground of Hope?

Appl. Thou wilt fall into Sin again, at some Time or another; and I shall devour thee.

Illust. God has promised in his Blessed Covenant, That Sin shall not have Dominion over us, Rom. vi. 14. and, That he will put his Fear into our Hearts, that we shall not depart from him, Jer. xxxii. 39. And is not his Covenant a good Ground for Hope? Nay, and he hath said, That he will bruise thee under my Feet shortly.

Moreover, He has promised, He will uphold me: And Christ hath pray'd, That my Faith fail not; and I am sure, He was heard; because he has confirmed all his Promises by an Oath: And is not here good Ground for me to hope, He that hath begun a Good Work in me, will perform it to the Day of Christ, Phil. i. 6.

Appl. Thou art an Hypocrite.

Illust. 'Tis the Father of Lies that says it. Is there any Sin that I have not been humbled for, and forsaken? Do I not desire to be Holy as well as Happy? Satan, I fear nor hate nothing more than Hypocrisy, and therefore am no Hypocrite: But if I am an Hypocrite, I am but a Sinner; and Christ died for Sinners; and all Sins against Father, and Son, shall be forgiven to Men. But I am no Hypocrite, because all the Faculties of my Soul are in Arms against Sin, and against it universally, against the Least, as well as the Greatest.

Appl. I will cause strange Evils to befall thee.

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Illum. All Things shall work together for my Good; *Flour God, Rom. iii. 28.* And tho' I lose my life for Christ's Sake, I shall find it: When the storm comes, I will fly to Him.

Apel. Thou canst not go to God as a Saint; for thou art none.

Illum. I will go to him then as a Sinner; for that I am, thou say'st: And there are as many Promises of Mercy and Pardon made to Sinners, as Sinners, as are made to Saints, as such.

Apel. Would I could tear thee in Pieces, and devour thee at once, thou vile Enemy: Thou hast done, and wilt do me a great Mischief: All my Plagues light upon thee.

Illum. What, Satan, are you angry? Alas for you! 'Tis not *All you would*, but *All you may*, devour. Blessed be God, you cannot prevail against me.

By this Time by the *Shield of Faith*, he so stoutly resisted *Apollyon*, that he suddenly fled, and left the Young Man Master of the Field.

But this so enraged the Enemy, that he made fearful Work amongst the rest of the poor Inhabitants; so that except this *Youth*, and a few more, all generally in *Youth-shire*, were put, as it were, to the Sword. So that all the Country lay bleeding or weeping in their Blood, being fearfully mangled by the Hands of this merciless Monster, and cursed Traveller, &c. So that, come where you would, in City and Country, you could hear of nothing hardly but horrid Oaths, cursing and Swearing, Whoring and Damning, as if Hell had been broke loose. Also, in most Places and Companies, where they came, those who would not join with them to the same Excess of Riot, were their

meer Sport and Song; every one striving to out-do his Fellow, and so be, as it were, the Captain-General under *Apollo*, *Prince of Davids*; who was not content to Fight with one Weapon only, by which he slew most, *viz* by *Fleehy Lust* and *Debauchery*; but also introduced many abominable Errors and pernicious Heresies, which destroyed divers others who had escaped the gross Pollutions of the World.

C H A P. VI.

Shewing how Tyrant-Sin Travell'd into the vast Country, call'd Sensuality; wherein is discovered the Nature, Manners, and strange Customs of the Inhabitants: Together with the Strength, Government, Trade, and other Rarities found in a great City Situated in the same Regions; and the prodigious and shameful Pranks he play'd there: Also, shewing the Manner how Three of the Inhabitants thereof made their Escape out of the said City and Country.

THE Unweary Traveller, and Cursed Enemy, *Sin*, (having pass'd through, and near quite over-scum'd and laid waste, the Country of *Nobility* and *Youth-shire*) thought now he had sufficiently stor'd the Country of *Sensuality* with Inhabitants; and therefore was resolv'd to Travel again into those Parts, and give them a fresh Visit. But before we relate any thing concerning his Progress here, it may not be amiss to give you a Description

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n of the Country, with the Nature, Manners, & Customs of the Inhabitants.

First, Then you must know, that this Country is very large, (it is indeed the biggest Continent in the whole World) the Latitude, Longitude, and whole Circumference thereof is wonderful, and amazing to think upon: For, in this Country lies the greatest Part of *Muscovy*, *Tartary*, with the vast Empire of *Mabomet*, or Kingdom of *Turky*, *Presler*, *John's Land*, with the biggest Part of *America*, and the *East* and *West-Indies*: Also, in some Parts and Corners thereof, lies the great City *Babylon*, containing diverse mighty Streets; with *Spiritual Sodom* and *Egypt*, where our Lord was Crucified. Moreover, There is also a City which bears the same Name the Country doth; of which we shall hereafter speak more particularly.

Now, as touching the Inhabitants, the like you have hardly ever heard of: For this Bloody Tyrant, *Sin*, it seems, had formerly been amongst them; and by his Devilish Art and Subtily, had so strangely Metamorphos'd the People, that they are not at all (in many Respects) like rational Creatures; for they appear to have no more Reason than the Beasts that perish; nay, and are so far degenerated from what once they were, for some of them (I find in Holy Writ) look like *Lions*, others like *Dragons*, *Dogs*, *Tigers*, *Bulls*, *Wolves*, *Scorpions*, *Serpents*, *Foxes*, &c. and many of them like *Asses*; and also all the Parts of all these Sorts of Animals.

There is one Thing more to be noted, which is, They are so mangled and slaughter'd by *Sin*, that they have no Eyes to see, nor Ears to hear, what God

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God by his Word or Works declares, nay, all their Spiritual Senses are quite lost, and their very Hearts and Consciences are defiled; so that from the Crown of their Heads, to the Soles of their Feet, there is nothing but Wounds and Bruises, and putrifying Sores. Moreover, the Enemy hath stript them of all Soul-Raiment and Ornaments: that in the Sight of him who hath Internal Eyes, they appear as Naked as ever a Child did, New-Born; and yet they are so deluded, that there is not One in Twenty of them ashamed: What Cover any have, is but like unto filthy Rags, or a menstruous Cloth, or those Cloths that are taken off of old Ulcers, or filthy running and stinking Sores; and yet some of them vaunt themselves in Pride, and spot their Faces, as if they were peerless for Beauty.

But possibly some may enquire, What Food the Country does afford? I cannot, alas! but pity them upon that very Account, for the Soil is very Barren; for the Native Growth, or Product of the Country is such, that it yields no Food for their Souls but *Albes, Husks, Chaff, and Graves-stones*; only some of the *Asses* seed upon the Wind, and snuff up the *East-Wind*.

If you search Sacred Records, you will find 'tis really so: Doth not the Scripture say, *The Wicked feed on Albes, and Chaff, and the Wind?* What for Country was it that the *Prodigal Son* went into? And what *Citizen* was that, but *Satan*, whose *Swine* he fed with, and vain would have filled his Belly with the *Husks* they did eat? What are all the *Pleasures, Honours, and Riches* of the World, but as *Chaff*, compared with the *Dainties* of our Father's House?

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Thus I have given you a brief Account of the monstrous Dispositions and Customs of the People of this great Country; where many live in Honour, and understand not, and therefore are said to be like the Beasts that perish: And I am sure you cannot go amongst them, but you will find (if you are not lost your Reason with them) these Things. Alas! how like fat and pamper'd Horses do some of them appear, *Every one* (as the Prophet says) *neighing after his Neighbour's Wife.*

But, since I told you of the City *Sensuality*, that is just as you enter into the Country, it is needful to speak first of the Gate, which is so exceeding wide, that Ten Thousand may go in together with much Ease: Yet 'tis divided into Five Divisions, that is, The *Five Senses*; and the Way to it seems (to *Fools*) to be strewd with *Roses*: And before the Great Gate is all manner of *Fleshly Allurements* to entice Travellers; for there stands a Multitude of fair Ladies, some with *Spotted Faces*, *Naked Breasts* and *Shoulders*, *Rolling* and *Wanton Eyes*; so that the Simple cannot but be taken with the Sight. And then, to please another of the *Five Senses*, they are very gentle, and as willing to come to Hand, and be play'd with, as ever was *Joseph's Mistress*.

Also there stands continually at the Gate, the *Port* of the City, with all Sorts of rare and *Flesh-avishing Musick*, that makes such a melodious sound, that the Ear is engaged presently.

And then, for the Sense of *Smelling*, there are the rare Perfumes of the East, *Myrrh*, *Allies* and *Frankincense*.

For *Tasting*; You have a Company of Good Fellows,

The vast City of Sensuality



ws, standing with Bottles of the best Spiced Wine, andy, and Tankards of Ale and Beer in their inds; saying, *Here is your rare Bub; come, let's ink, Carouse, and be Merry.* You may have o for your Money, the most delicious Food that : World affords: A Breakfast of the best Sort dear; but according to your Purse or Pocket, nd Gluttonous Appetites, you may be accommod- ted, provided you will Eat and Drink to Excess; ot otherwise there is no Entrance for you at this ate. From whence you may gather, the Inhabi- ns have not lost the Senses of the Body, though ey have the Spiritual Senses of the Soul.

But to proceed: The Gate that lets into the y, hath Three Steps ascending: The First is, : *Conception of Lust*; the Second is, the *Sweet & Pleasing Contemplation* thereof; The Third : *Free Consent*, and *yielding* thereto; which no- over you get upon, but you are in the City.

Also, you must know, the Strength of the Place- very great: It hath Three exceeding High and npregnable Walls. The First is, *Bluness of* : *God*; The Second is, *Presumption*; The Third, *Idol*.

Under the Wall lies a wonderful deep and dan- erous Ditch, or Moat; which if any of the In- habitants, who by striving to get out of the City, ance to fall into, 'tis a Thousand to One, if ey ever get out again.

The Watch that keeps the Gate, is *Sin*, with- vers Internal Spirits, all well armed: Inasmuch, at without infinite Power there is no escaping.

At the farther End of the City is a Gate also, wide as the other, which stands always open: : *Porter's Name is Death.* More-

Moreover, behind that Gate is an exceeding deep Lake, that sends forth nothing but a Black Sulphurous Smoke of Fire and Brimstone: All that Die in this City *Sensuality*, go out at the Gate, and so fall into the Lake, which burns no fiercer than Mount *Aetna*, or *Stromboli*.

In the Heart of the Town is a strong and wonderful Castle, where *Apolym* keeps his Court which is called *Hardness of Heart*. And one great Thing Tyrant *Sin* is employed about, is, to bring all the Inhabitants one after another gradually, as they enter the City, into this Castle.

He that is Keeper of the Castle, is one *Obscurer*, a very impudent and grim Fellow.

The Walk or Path to the Castle is pleasant enough; but at the Entrance of the Gate is Four Steps, very fair to set your Feet upon: The First is called *Extenuation of Sin*; to make great Sin small, and little Sins to seem none at all. The Second, To make Excuses about it, viz. *I was drawn in, My Heart is good, &c.* The Third Step is called, *Delight in Sin*; and from hence is defended, and pleaded for, by such who get up thus high. The Fourth and last Step is, *Final Impenitency*; then you are in the Castle, and are made Free Citizens; having a Right to all the Privileges and Immunities, Trade and Traffic thereof.

On one Side of the City, towards a Town called *Religion*, is a little Gate, so straight, that but a very few can get through: 'Tis called *Repentance*; and he that opens it, hardly One in a Thousand who dwells in the City, knows; whose Name is, *Repentance*.

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Moreover, You must know, that in this City keeps every Day a great Market, where exposeth to Sale divers very rich Commodities easy Terms.

For First, Here you may buy *Modersty* of some, which is a choice Thing, for a *Toy* or two: The same Commodity you may have of others for a *Antick Fashion*, which, like Shop-Windows, make a Shew of a *richer Jewel* to be had upon reasonable Terms within.

2. Say what you will, *Chastity* is sold at this Market very cheap.

3. There is to be sold those excellent Pearls of *esperance* and *Sobriety*, for the Value of one Quart good Canary; or rather than fail, for a Dozen Beer or Ale, or for a Pint of Brandy; and the son so well contented, that he matters not, he spue and wallow in his Filth like a drunken ne, to confirm the Bargain.

Here is also to be sold a Thing called *Truth*, *Honest-Dealing*, for the Gain of a Penny, if a Farthing. Such is their Love of Money.

And a *Good Conscience*, if there is any such commodity in the whole Town, is to be sold at very same Price. *The Love of Money is the root of all Evil.*

4. *Peace and Tranquility of Mind* on as easy Terms, if it be possible to find it amongst them.

5. Which is more than all the rest, *God, Christ*, all the *Blessings purchased by (the Price of) his precious Blood*, with all the *Inconceivable Privileges of the Gospel*, are not esteemed by most of the Inhabitants of the City *Sensuality*, worth

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one *Lust*; and therefore let them but *Drink, Dance, Swear, and Whore*, and let who will take all such Things, with *Heaven* itself, &c.

But to proceed: In this City *Sin* also keeps School: (You must needs think the People educated with a Vengeance who have such a Tutor.) But pray be pleased to hear what rare Arts they are which he instructs them in.

1. He teaches all that are willing to learn of him, the deep Art of *Witchcraft* and *Conjuration*; but that is upon dear Terms.

2. He teaches the Art of *Swearing*, with all its Attendants.

3. The Art of *Drunkenness* and *Gluttony*, viz. How to drink Wine and strong Liquors abundantly; and to dress Meat, on purpose to provoke and make Provision for the Flesh.

4. The Art of *Ambition*, or *sinful Grandeur*.

5. The Art of *Covetousness*, a great Mystery for (if well learned) thou mayest be as greedy *Curmudgeon* as any lives, and yet go for a liberal Person.

6. Here is taught also the curious Art of *Bawling* that is, All the newest, neatest, and most rare Fashions, that can be had for Love or Money but chiefly those which tend to stir up to *Wantonness, Lust*, and *lascivious Embraces*; some of which you have heard already; but not only for the Body, but for your Houses, and all Things else.

7. The delicate Art of *Painting*, or *Beautifying the Skin, Face, Hands and Hair*; as the colouring the *Eye-brown*, clapping on a false and lying Blush on the *Cheeks*; and to change the very natural Colour of the *Hair*; nay, and to adulterate

he true and naked Complexion of the whole
Lead and Face.

The mysterious Art of *Perfuming*, not only
Hair, but the *Skin*, *Cloaths*, *Bedding*, *Linen*,
Woollen, on purpose to stir up *Lust*, and so
up the Trade of the City.

The Art of *Whoring*; and the Truth is,
is being a great Part of the City-Trade, *Apollian*,
seems, takes great Care to instruct these Sort of
alers, that they might be better Proficients, if
ble, than many others: Some he directs to
with *impudent Faces* at their Doors, in the
light, bravely garnished in *Silk Gowns*, &c.
tho' it be known what they are, yet they are
but laughed at: The Tradesmen in other Ci-
at Night shut up their Shops, but these then
theirs: When other Persons Trade is over,
trumpet's Trade begins: She is set on Work,
maintained perhaps, by those that undo the
Give Thanks, *O wide-mouth'd Hall*;
Lucifer at this; and dance for Joy, all ye
!

it this Sort, very likely, take up their Dwell-
in the Out-parts: But there are others who
ought to Trade more secretly, and for fear,
some People who like not this Vice, should
them in Derision, *Apollian*, to prevent their
discovered, teaches them to manage their
cks of *Darkness* subtilly, after this Manner:
If *Gallants* haunt the House where she is, then
is taught to say, She is a *Captain's Wife*, or
like, that is gone to the War in another
try; and they come with Letters from her
and. If *Merchants* resort to her, then to
house

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hoise up these *Sins*; That she is Wise to a Master of a Ship, and they bring News that her Husband is put in at the *Straghts*, or *Venice*, or *Constantinople*, or at *Alexandria*, or *Scanderon*. If *Sheep-Keepers* come to her, why then she has bought some Goods newly of them, and they come for their Money. But if the Stream runs low, and none but *Apron-Lads* and *Journeymen* launch forth, then she keeps a Politick *Sempstress's-Shop*; and she sells or starches their Linen: And a Multitude of such Devices 'tis reported they have.

10. Here is taught also the Art of *Cheating*, *Picking* and *Stealing*.

11. The Craft of *Lying*, *Dissembling*, and *Equivocating*.

12. To omit many more; as, the Art of *Singing*, *Reproaching*, and *Vilifying* *Virtue*; here taught the mysterious Art of *Atheism*. And if please to read that most Excellent Book, writ Sir *Charles Wolsley*, well worthy of perusing, may see what a kind of Catechism the *Atheists* teach.

13. Here is also taught the Black and Hell Art of *Incest*, *Sodomy*, and all manner of *Black* and *Unnatural* *Lusts*.

14. The Art of *Sports*; or all manner of *lawful* *Games*.

15. The Art of *Mirth*, *Musick*, and all kind of *Flesh-ravishing* *Melodies*, with filthy *Songs*, and *damnable* *Romances*, taught by ingenious *Lads* *Peccatum's* own Tutoring.

Their Statutes are very easy to the Flesh, be wholly under the Law of *Sin*, *Lechery*, and *Sensuality*; and how should it be otherwise, when bears the only Rule and Sway; for 'tis he

reigns in their mortal Bodies, whom they obey in every Motion and Lust whatsoever.

The Chief Judge that hears and determines all Cases of Doubt and Controversy that may arise, is *Depraved-Judgment*; the other Magistrates are *Wifful Will*, *Deceitful-Memory*, and *Carnal Affections*; the Recorder is, *Mis-led*, *Blind*, and *Evil Conscience*.

As touching the Privileges of the City *Sensuality*, they are very many; tho' I shall mention but Few.

1. The Inhabitants have free Liberty to Trade in any Merchandize the City affords; and learn all the Arts thereof, if they please.

2. To break the *Sabbath-Day*, and play at what Sports or Games they like best; or carouse it at Taverns, Ale-Houses, or Bawdy Houses.

3. To violate all the good Laws of God, Nature, and Nations.

4. To bring up their Children in the same Craft.

5. To reproach and villify all that are Godly, Good, or Honest.

Lastly, To enter in at the Wide Gate (whenver they die) and go into the Lake that burns with Fire and Brimstone, it being always open for them; but you must know, 'tis he that built this City, and is the chief Governor thereof, who grants all these Privileges; and that is the Devil.

Now, as every City hath a Stock or Treasure belonging to it, so hath this also, viz.

1. A Stock of *Infirmity*, that can never be exhausted.

2. A Stock of *Filth* and *horrid Pollution*.

3. A Stock of *Guilt*, more than any can stand under.

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4. The Treasure of a *Rotten, Diseased, and Loathsome Carcass.*

5. A Stock of all the *Threats, Plagues, and fearful Curses* that are contained in the *Old and New Testament.*

Lastly, A whole Heap of *Wrath* treasured up against the *Day of Wrath, and Revelation of the righteous Judgments of God.*

There is yet one Thing more that I shall note, as touching the Inhabitants of this City, and that is, They are all Soldiers, being trained up from their Childhood in all the Arts of War, to fight under the Banner of the *Prince of Darkness*, against the *Great God of Heaven and Earth, Jesus Christ, and the Holy Ghost*; whose Motions they are taught continually to resist also, against the *Light of Nature.* And Lastly, Against all good *Counsel, Reproofs, or Exhortations*, that any Love to their Souls, do at any Time give them.

Yet nevertheless, a poor Reader adventured come to the Gate of the City to say Prayers, and give them good Instructions; and as it appeared, great Number seemed to attend unto what he said, but some Good-Fellows (who were Students in the Art of *Drunkenness*) observing his Noise, when had done, enticed him into the City, and got him to a *Tavern*; and made him *Beastly drunk*; where one of the *sensual Ladies* observing, allured him by her bewitching Stratagems to commit *Fornication* with her; and I do not hear that he has deserted the City ever since.

But at last, one *Theologian*, a Golly Divine, was sent by his Blessed Master *Jesus Christ*, to the City Gate, to Preach the Gospel to them, *Where*

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Without, and uttered his Voice in the Streets, in the chief Place of Concourſe, in the Opening of the Gates, &c. How long ye ſimple Ones, will ye love Simplicity, and Scorners delight in Scorning, and Fools hate Knowledge? Turn ye at my Reproof, Prov. i. 20, 21, 22, 23. Unto you, O Men, I call! Ob! therefore leave your Folly, and forſake your evil Ways; for that God whom you every Day provoke, is like to a conſuming Fire, and his Wrath is kindled againſt you: Therefore, if you do not quit this Place, and fly to the City of Refuge, even now whilſt it is called Day, he will bring his Plagues and fearful Judgments upon you.

But if any one of you bleſs himſelf in his Heart, ſaying, I ſhall have Peace, tho' I walk in the Imagination of my own Heart, to add Drunkenneſs to Thirſt; the Lord will not ſpare him; but then the Anger of Jehovah ſhall ſmoke againſt that Man, and all the Curſes that are written in this Book, ſhall lie upon him; and the Lord will blot out his Name from under Heaven.

Oh! you Monſters of Wickedneſs, will you dare the Almighty? Can you prevail againſt the Boſſes of his Buckler? Can you ſtand before his Indignation? I am come to call you out of this Helliſh City, that is, to leave your Senſual and Beaſtly Lives, and accept of Pardon through Jeſus Chriſt. Oh! is there one that will lay down their Arms, and cloſe in with the Tender of Grace? For tho' you are thus wicked, and have done as many evil Things as you could, Jer. li. 5. yet there is Mercy for you if ye Repent, and Believe in Jeſus Chriſt.

Look about you, for the Lord's Sake! Fire! Fire! Behold the City is on Fire at one End, and alſo Beſieged by the Wrath of God: You are all undone Men and

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Women, if you do not speedily fly out, and save your Lives. You must Turn, or Die. How doth my Soul trouble to behold what is coming upon you! for A Fire is kindled (saith God) in my Anger, which shall burn unto the lowest Hell, and shall consume the Earth, with her Increase, and set on Fire the Foundations of the Mountains, Deut. xxxii. 22. And he spake to the same Purpose with great Zeal, Courage, and Compassion, Tears standing in his Eyes, beholding their woeful Condition. But most of them did laugh at him, and many abused him with shameful Speeches: Yet some few were wrought upon, and Two or Three more especially drew near to him, bewailing their perishing State; but withal told him, The City was so Strong, they knew not which Way to escape.

Now, when the rest were gone, he told them, There was a Little Gate, called Regeneration; which, if they could but find, they might get out: But they said, It was like that Gate was locked. Well, said he, tho' it be, yet there is a Key which will open it, and that is, Prayer.

Then they, with many Tears and bitter Sobs, cried to the Lord, and at last they found the Gate. But it was a great while before they could find the Porter, who is appointed to open the Gate, whose Name is Repentance: But yet their Eyes being enlightened by the Spirit of Grace, they got through the First Wall, which you heard is Blindness of Adu: Then they came to the Second Wall, called Presumption; and looking about them, they saw divers other poor People fast at their Heels, thinking to get away also: But when they beheld this Wall, they all stood still; for between these Two

Gates lay large *Green Fields*; (these *Green Fields* are the *Pleasures* and *Honours* of the *World*) and those People were resolved to abide there, concluding now they were safe enough; resting wholly upon the *Mercy of God*, and so were kept in the City, under some common *Illuminations* of the *Spirit*, which is the Ruin of many Thousands. For when their *Consciences* are awakened, and they begin to be sensible in some Measure of the woful State of *Fallen Man*, yet hearing of the infinite Grace and Mercy of *God in Christ*, they go no further, but remain in their Sins, and never strive after the Gate of *Regeneration*, and yet hope to be saved. But those Three poor Souls before-mentioned, were under a more special and thorough Work: For they called to Mind, how *Theologus* had opened to them the Nature of *God's Justice*, as well as his *Mercy*; and that He would in no wise clear the Guilty; (and that they must therefore utterly forsake Sin, and be born again, or else could not see the Kingdom of God.) Therefore they durst not presume upon *God's Mercy* whilst they remained in their Sins, nor trust to *Letter Repentances*, (which seldom proves true;) by which Means they got through this Wall likewise.

Then they came along with the *Porter* to the Third and Last Wall, called *Unbelief*; which they no longer beheld, but their Hearts failed them: Wherefore they here stood still, and knew not what to do, fearing *Apollyon* would come out against them, and swallow them up quick (for his Eye was fixed upon them all the while.) And now he bestirred himself to the Purpose, and indeed, threatened them, that if they endeavoured to go further,

He would throw them over that Wall into the Moat; out of which few ever escaped with their Lives.

Upon this they trembled: Yet looking back, they saw several Persons were coming up to them, having also got over the Wall of *Presumption*: But lo! on a sudden, they perceived *Apollyon* coming out upon those poor Creatures, and threw One or Two of them into the Ditch, or Moat of *Despair*; and others he forced to retreat back again: But these Three Worthies having heard of the Virtue of *Christ's Blood*, and the Nature of *Gospel Promises*, took fresh Courage; so that the Gate that leads through this Wall, was open also. Yet they had not the Power to venture through: For one of them, more particularly, calling to Mind his notorious, evil and debauched Life, he having lived a long Time in the City of *Sensuality*, received the deep and dangerous Moat, (through the Gate) which he concluded he should fall into, and be undone for ever. But the other Two encouraged and strengthened him as much as they could. But alas! all would not do; and indeed, they themselves were full of Fears and Doubtings. But it was not long before a most sweet and lovely Lady, with her several Daughters, (whom they had met with some Time before, and received Help from) appeared to them, whose Name was *Grace*, who bid them not fear. For, said she, here is my Eldest Daughter, Faith; if you can prevail with her, she will soon (with the Aid of my other Daughters) help you all through the Gate of Unbelief, and over the Moat of Despair too; and indeed, none else can do it.

But *Apollyon* understanding this, immediately most furiously assaulted them; yet *Faith*, by turning her Shield against him, made him quickly fly away; and at last they were resolved to throw themselves upon the *Mercy* of God, through the *Blood* of *Jesus Christ*, and adventure over: And if (said one to the other) *we perish, we perish; there is nothing but Death if we go back, or remain here.*

And thus they encouraged one another, and ventured in; and *Faith*, that most noble Offspring of God, (with the Help of the other *Graces*) kept them from sinking, so that they all Three escaped. And just as they got over the Moat, they espied a clear and lovely Fountain set wide open, *Zech. xiv. 8.* and *Faith* helped them to wash and bathe themselves therein; for they saw they were exceedingly polluted.

After this, they hasted away, as fast as they could go, towards a little Town called *Religion*, (which lies in the direct Way to *New Jerusalem*.) But oh! with what Difficulty did they pass along the Country, for the Enemy pursued them close; so that the first Day they escaped the Moat, they were forced to mount a mighty Hill called *Opposition*. And here they were stopped, not only by *Sin* and *Hellish Temptations*, but the Country People also, were stirred up by the Enemy to turn them back, or hinder them in their Flight. Yet they got up the Mountain; and the next Day they fell down into a deep Valley, called *Self-Denial*: So difficult a Passage it is, that but few are able to pass along; and yet there is no other Way to *New Jerusalem*. And presently upon this, they came to a certain Sile, (which they perceived

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would also put them hard to it to get over) it being called, *The Stile of Carnal-Reason*. Yet they not consulting with *Flesh and Blood*, made little of it.

But alas! they were not gone much further, before they came into an *Howling Wilderness*. And here they seemed for a while to be at a Stand, there being so many *Turnings* and *By ways*: And the Enemy, to amuse them, raised up several subtil *Impostors*, to put them out of the *Right Path*; one crying, *This is the Way*; and another, *That*. Besides, they were assured the *Wilderness* had many *Pits* in it, and it was also very dark and doleful; so that if they had not met some Time before, with an able and sure *Guide*, doubtless they had perished in this Place. But *Truth* was their *Conductor*; whose Counsel always (as 'tis contained in the *Holy Bible*) they resolved to take, so that they missed not their *Way*. But it seems, Two or Three Days after, they met with many *Lions*, and other *evil Beasts*; yet they passed securely along, they having no Power to hurt them; tho' (poor Souls!) they were possessed with great Fear: But *Faith* vanquished their *Doubts* and *Desponding Thoughts*.

But yet the world was not over: For lo! in a sudden they were beset with *Thieves*, who threatened to knock them on the Head, but they were restrained; yet they robbed them of their *Cloaks*, and Part of their *Money*. But they, calling to Mind how wonderfully God had deliver'd them from *Sin* and *Satan*, matter'd none of all these Things: For now, to their inconceivable Joy and Comfort, they came into the *sweet and pleasant Way of the New Covenant*. And at last, getting up upon the Top of an high Rock, called the *Rock of Ages*, they

were safe enough; where they had a full View (when they looked downwards) of the miserable Country *Sensuality*, from whence they came; and when they looked upwards, they saw (to the ravishing of their Hearts) the Glory of that *Heavenly Country* they were going to; and where they will arrive in due Time.

But here at present we must leave them, and pursue our History of the Travels of Bloody *Pecatum*.

C H A P. VII.

Skewing how Tyrant Sin came in his Travels into the great Country of Commerce, where formerly stood a Famous Town called Morality; and what fearful Work he made there.

SIN; that cruel Enemy, and Destroyer of Souls, having thus enlarged his Territories, and settled all Things in the Great City *Sensuality*, and left Part of his Retinue and Attendance, with many Infernal Spirits, to watch Night and Day, to keep all in *Carnal Security* there; was resolved (in Company with *Apolhyon*) to Travel farther: And in a short Time he came into the Country of *Commerce*, where stood in former Times, that Famous and Honest Town, called *Morality*; which he took up a Resolution to ruin and lay under Ground; or, otherwise, by secret Policy, undo, or utterly beguile or deceive all the Inhabitants. Now, this Town, as I said, hath formerly been in great

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Esteem, being a Place of good Trade; and many honest and well-meaning People dwell in it: But this cursed Traveller, it appears, had been in it of Latest Times before now; and by his Subtlety had made it a poor and despised Village, and very thin also of Inhabitants; yet was not satisfied, but designs to raze it, if possible, to the very Foundations thereof.

But since he is got into the Country, and hath also entered the Town, let us observe his present Enterprize.

First, He meets with one Person that is very Rich, and him he intices to augment his Substance; to grind the Face of the Poor, by forcing them to sell their Commodities under the Market Price; (he understanding their Necessities.)

And then he stirred up another, not to lend Money to any, though in never such Distress, without Extortion, or unconcionable Interest; nay, and will have a Pawn, or else not a Penny to be had.

Moreover, Some he enticeth to Monopolize, or engrois Commodities so into their own Hands, that none might sell of that, to gain any thing by them but themselves.

Divers others, who for a while seemed sober Persons, and might have lived still in the Town of *Morality*, in good Credit, he allured to Lusts and Wantonness; by which Means he sent them to dwell in the City *Sensuality*.

Likewise, many that were Poor, he teaches to break their Word and Promises; and at last, their Bonds and Covenants, nay, and Oaths too; and never let them, until he, by the Aid of the Devil,

had made Thieves of them ; and sent them to stand upon the Highway.

Also, some he caused, in several Kingdoms, to deal unrighteously, and subvert Law and Justice, by which Means sad Hock is made in the Country of Commerce, and Town of Morality, throughout the World ; which caused the Prophet to cry out of Olds, *For our Transgressions are multiplied before Thee, and our Sins testify against us : For our Transgressions are with us ; and as for our Iniquities, we know them.*

In transgressing and lying against the Lord, and departing away from our God ; speaking Oppression and Revolt, conceiving and uttering from the Heart Words of Falshood.

And Judgment is turned away backward : and Justice standeth as far off : For Truth is fallen in the Streets, and Equity cannot enter.

Yea, Truth faileth, and he that departeth from Evil, maketh himself a Prey : And the Lord saw it, and it displeased Him, that there was no Judgment.

Many he provoketh to borrow Money, and lie high, when they know in their Consciences, they are not able to pay it : And after they have run into many Mens Debts, they may make a Break of it, when they have not Five Shillings in the Pound, perhaps, to offer their Creditors.

Some others he causes when far in Debt, to confess Judgments, on purpose to cheat their Neighbours,

And that which is the worst of all, he hath enticed many of latter Times, to shut up their Ships, to make People think they were undone by the Blows of the Times and Trade ; and so were

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forced to call their Creditors together, being willing, forsooth, to pay as far as they have; and that not above Eight or Ten Shillings in the Pound, when in Truth, at the same Time, they were worth some Hundreds. Alas! the whole Design was but to cheat others, that they might enrich themselves.

But by this Device many honest People have been undone; and by such too, whom they little suspected would have been led by the Devil to become the worst of Thieves and Robbers: For they out-do those who stand on the Highway; for these more secretly and insensibly rob and undo the People they Trade with. The common Thief Men provide for; being aware of him, they know the better how to secure themselves.

Now, these are some of those Projects Sin plays in these Parts, whereby the Country of *Commerce* is strangely spoiled, there being hardly an honest Man in it: For now-a-days no Man knows who to Trust, nor Trade with.

But, should I open all the Ways, Tricks, and Inventions of Sin and Satan, by which the Town & *Morality* is invaded, as it like utterly to be spoiled, it would fill a great Volume: The Truth is, 'Tis sadly batter'd down, and the Streets are thin of People, as in a Plague-Time. Old Father *Honesty*, and Goodman *Just-Dealing* are both dead; so that if you ask for either of that Name, No-body knows how to direct you. Commodities are praised by the Seller, when he knows they are naught; and dis-prais'd by the Buyer, when he sees they are good. Unlawful Profit is took, and yet cries the Shop-keeper, *I cannot afford it cheaper.* And another

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another cries, (nay, and swears too, may be) *He will not abate a Farthing* : And yet, perhaps, rather than lose his Customer, he takes many Pence, if not Shillings less : And all the Time they perceive not the Traveller, nor Satan neither, standing at their Elbow, prompting them thus to do, and laughing to see what a Number of true Slaves and Vassals he has got in this Country ; for every one seeks to supplant his Brother.

Now *Sim* having done his worst in this Place, and almost quite ruined the Inhabitants, and left few of the ancient Houses standing (and them so defaced too, that now it may rather be called *Immorality*, than by the Name it was formerly known by) Travelled farther.

C H A P. VIII.

Shewing how Sim, alias Ungodliness, came into the Great City Babylon ; and of the Mysterious Exploits and Mischievous Work he made there.

THE Tyrannical Traveller, *Sim*, alias *Ungodliness*, came at last to visit an ancient City, which above Twelve Hundred Years ago he had erected, after a new and mysterious Fashion, in the Confines of the vast Country *Sensuality*, and 'tis called *Great Babylon*.

Indeed it was high Time for him to haste to this City, it being the only Place of Security for him ; for there he may have a Pardon (they say) on easy Terms, for all the Villainy that he has done.

But

But before I proceed to speak of the Trade, Customs, and Privileges of this Great City, it may not be amiss to speak a little concerning the Situation of the Place.

Know then, that the Palace, or chief Seat of the King of *Babylon*, is built upon Seven Hills; where also hath been Seven Sorts of Government's.

Also, by another Mark the City is distinguished from all other Cities in the World, viz. 'Tis said to *Reign over the Kings of the Earth*.

'Tis also called, *The Mother City*, or *Mother-Church*; for you must know, 'tis a Spiritual City.

Moreover, 'tis adorned with all Manner of outward Pomp and Glory, so that there is not the like Splendid Mystical City in the World; and yet it is the City of *Confusion*, (as the Name of it signifies :) And also called, *A Great City*.

'Tis in this City that the *Blood of the Saints and Martyrs of Jesus* is found, (which was in former and latter Times) shed in great Abundance; so that in every Street thereof the Blood doth run down like a great Stream.

As to its Foundation; it is (as they say) built upon *St. Peter*, not upon *Christ*; and yet *St. Paul* saith, *Another Foundation can no Man lay than that which is laid, which is Jesus Christ*, 1 Cor. iii. 11.

But is this City *Babylon* indeed built upon *Peter*? Upon his Person it cannot; that is ridiculous to suppose: Upon his Doctrine, Confession of Christ, and Holy Example it is not; then it must be upon his Defection: You know he denied his Master. O! there the Foundation was laid; for the Truth is, *Apollyon* and *Satan* raised this strange and mysterious Structure in the Corner of the outward Court of

the Holy City, and built it upon *Apostasy, Heresy, Blasphemy, Usurpation, Judaism, Paganism, Impious Decrees, Decretals, Canons, Ceremonies, Traditions, Superstitions, and Unwritten Verities*, or rather very *Lies*.

Moreover, the Walls of the City are strong, which are these following: 1. *Ignorance*. 2. *Atheism*. 3. *Sensual Pleasures, Honours, Riches*. 4. *Pardons, Absolution, Indulgence, Indignities*. 5. *Blood, Massacres, Persecution, Cruelties, Fire and Sword, &c.* 6. *Civil, Ecclesiastical, and Universal Power*, or pretended *Supremacy over Emperors, Kings, Princes, Nobles, Churches, and all Nations and People of the Earth*. 7. *Infallibility*.

'Tis needful also for you to know, That Sin hath much Work to do in this Place; for as he (by the subtil and mysterious Working and Aid he had from *Apollyon*) did first erect it; so doth he still uphold, strengthen, and repair it; for it hath in these latter Times gone somewhat to Decay, by Means of the great Wars that have been made against it by the *Lamb* and his Followers.

Now, that which Sin by Craft and Subtily hath done to raise its Fame, and enlarge its Borders, was, partly the great Miracles (it is said) he wrought in the making of it, to deceive the poor, ignorant, and blind Inhabitants, which indeed were the strangest that ever were heard of in the World.

But that which spoils all, is the Epithet the Holy Apostle gives them, by calling them *Lying Signs and Wonders*; what kind of Miracles they are, you have them recorded in divers Treatises, to which we shall refer you.

But this is not all his Business in this Place; for

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he is employed by *Apolson*, to teach and instruct the People in many strange Articles of Faith, that so he may appear a compleat *Mystery of Iniquity*: Some of which here follow:

1. That the Inhabitants may Swear, Lye, nay, and Forswear themselves (if it be to promote the Good of the *Holy Church*) and yet be *True Men*.

2. They may contrive Rebelions, Murders and Treasons, and yet be *as innocent as the Child unborn*.

3. They may be filled with, and make a Trade of *Excess* and *Drunkennes*, and yet be the Patterns of *Sobriety* and *Temperance*.

4. To commit gross *Idolatry*, and yet be the *True Worshippers* of God.

5. To commit *Fornication* and *Adultery*, and yet be spotless and pure in Heart, and good *Catholicks*.

6. He teaches the King of *Babylon* to elevate himself to the highest Pinnacle of Pride, even above Emperors, Kings, and Princes; nay, above *Jesus Christ* and *God the Father*; and yet to be so humble, meek, and lowly-minded, as to be content to be call'd *The Servant of Servants*.

7. To slaughter, kill, and barbarously murder Men, Women and Children, that dare not be so Wicked as themselves, and yet be full of Mercy, tender Pity, and Compassion, as an *Apostle*, *Shepherd*, *Vicar*, and *Successor* of the Meek and Lamb-like *Jesus*.

8. To cast the Truth to the Ground, deface God's Law, and burn the Holy Bible, and yet be *The True Witnesses* to it, and Maintainers of it.

9. To foment Wars and Bröil in most Nations, and contrive the Ruin of many Kingdoms by Fire, Sword, and cruel Devastations, and yet be as harmless as Doves to all Mankind.

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10. For a People to be confederate, and join in-
 ith, and be guilty of all these unparalleled Vil-
 nies and rapacious Murders, and yet be *The Holy*
Catholick Church of God; the pure and spotless Spouse
of Christ, his harmless Lambs, the only Orthodox
Christians, and True Followers of the Primitive Saints.

11. To say, the Church cannot Err, tho' God
 and all the World knows there are not such Great
 Errors in Principles, nor like Enormities, cursed Ac-
 tions, cruel and immoral Practices in the World.

12. But the greatest Mystery of all, Six teaches
 their Priest, viz. by a strange Charm of Five Latin
 Words, that is, *Hoc est enim Corpus meum*, (which
 in English is, *For this is my Body*) to Transubstan-
 tiate a *Wafer-Cake* into the *Real Body and Blood* of
 Jesus Christ; and this *Beastly-God* the Inhabi-
 tants eat, even *Flesh, Blood, and Bones*, and so
 (like strange Cannibals) devour their *Maker*; and
 tho' it be utterly against Reason, and contradicted
 by all the Five Senses, as well as Scripture, yet it
 must be acknowledged to be nothing else than what
 we before asserted; and those that will not believe
 it so to be, and adore it with the highest Degree of
 Divine Worship, which is proper to God only,
 must be Anathematized, if not burned at a Stake.

You must know, That here is also a Market
 kept every Day in the Week, where there are
 many choice Commodities sold.

The Merchandize of this City are very rich, as
 you have them laid down in the Holy Scripture,
 viz. *The Merchandize of Gold and Silver, Precious*
Stones, Pearls, Fine Linen, Purple, Silk, Scarlet,
and all sweet Wood, with all manner of Vessels of
Ivory, and all manner of Vessels of precious Wood,
 and

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*and of Brass, Iron and Marble, and Cinnamon,
Odours, Ointments, Frankincense, Wine, fine Flour,
Wheat, Beasts, Sheep, Horses, Chariots, Slaves,
and Souls of Men, &c. Rev. xviii.*

If you do but observe the last Commodity, you cannot but say they Trade in Things of great Worth; for what is more precious than the Souls of Men?

Also here is to be had that Staple Commodity of the whole City of Babylon, viz. *Pardons and Indulgences* of all Sorts and Sizes, for all and all Manner of Sins, of whatsoever Shape or Complexion they be (on easy Terms) whether past, present, or to come; also a certain Release for Souls that have lain long in the scorching Flames of Purgatory.

Moreover, at this Fair or Market are rare Shows or Sights to be seen; yea, such Rarities that the World cannot afford the like, viz. Part of the *Ox* on which our Saviour was Crucified; the *Tail* of the *Ass* on which he rode to Jerusalem; a great Store of the *Virgin Mary's Milk*; also the *Thread, Work-Basket, Scissors, and Needles* which were used in making Christ's *Seamless Coat*, &c.

*If Rome can pardon Sins, as Romans hold;
And if these Pardons can be Bought and Sold,
Were it a Sin to adore and worship Gold?
If they can purchase Pardons with a Sum,
For Sins they buy what is in Time to come,
And for Sins past, who would not haste to Rome?
But oh! the plaguy Thing of being poor!
For is it not a lamentable Story,
For want of Gold, to lie for evermore
In Hell, or at the least in Purgatory?*

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*Out of which Place can never come the Poor,
No, nor the Rich, without they'll waste their Store.*

*Lastly, The Enemy teaches the Inhabitants of
Great City the rare Art and Mystery of Equi-
tation, by which he is had in great Veneration
amongst them.*

*Besides, he is, you must know, a rare Politi-
cian, being the chief Agent to carry on, and con-
trive all the dark and bloody Intrigues of State
amongst them.*

*But since I hear he is very busy to stir up, and
push on another great War against the Holy Seed,
and City of God, we will at present say no more
of his Wonders and strange Projects here; but
follow him in his Travels, in carrying on of his
next Grand Enterprize.*

*But to the Hearts of such who love Zion, this
let me note by the Way; that is, 'Tis not doubt-
ed by most of the Faithful, but that the Fall and
utter Overthrow of this Great Babylon is at Hand,
and then shall Zion be delivered. And the same
Hour there was a great Earthquake, and the tenth
Part of the City fell. Rev. xii. 13. When she saith
in her Heart, I sit a Queen, and shall see no sorrow,
nor bare Loss of Children any more; then in an Hour
shall her Judgments come upon her.*

G. H. A. P.

C H A P. IX.

Shewing how Peccatum, alias Ungodliness came against the Town of Religion (other wise called Sion, or the City of God with a great Army of a mixt People, and Besieged it: Moreover, how he met with True Godliness, and a Noble Citizen of Mount Zion, called Thoughtful; and what Discourse pass betwixt them: With the Strange, Politick, and Bloody Stratagems the Tyrant used to destroy the Holy City: Together with a compendious Description of the Situation, Foundation, Trade, and Privileges thereof; and by what Means it holds out against all the Powers of Darkness.

Ungodliness having not yet done his Travels, though he had scoured Matters pretty well in Great Babylon, ranges about, and destroys wonderfully in every Kingdom and Nation; neither doth he spare any, where, either by Force or Fraud, he can prevail; pitying no Sex nor Degree of People, High nor Low, Noble nor Ignoble, Rich nor Poor, Old nor Young; for such is his Impudence, that he assaults the Prince upon the Throne, as well as the Beggar on the Dunghill, insomuch that he (as it is said) hath got strange Footing or Entertainment in the Courts of Emperors, Kings, and many other Mighty Ones o

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the Earth, alluring them by his Policy, to take Arms for him: And having by this Means gathered together a vast and prodigious Army, resolv'd to enter upon his last grand and main enterprize, which was, to Besiege, Attack, and to desolate the *Holy City*; which, by gracious Providence, hath in these latter Times been rebuilt. And now you must know, that this Army doth consist of, or is made up with People of divers Nations; as, *Turks, Tartars, Mahometans, Polyglottians, Atheists*, and a Multitude besides, brought out of the great Country and City Sensuety, with another Sort of dangerous Enemies; which we shall speak more hereafter.

Never was *Sin* and *Ungodliness* raised up to higher Pomp and Grandeur than he seems at this Time; for lo! now he is mounted on Horseback, as a glorious Conqueror, leading the numerous Hosts, like a victorious General, or Commander in Chief, under *Apollyon*, King of the *Bottomless-Pit*; having thousands of Thousands following him, with great Shouts, Musick of all Sorts, and loud Acclamations; crying, *Great is Diana of the whole World.*

As touching the Martial or Warlike Order they march in against Mount *Sin*; take this briefly: *Perceptum* leads the Van (being himself more than a Hundred Thousand strong.)

Next to him marches *Apollyon*, mighty *Beelzebub*, and *Lucifer*, heading three great Armies, composed of different kinds; yet all cruel Enemies to a City.

The First consisteth of the *Riches* of this World; which Thousands have fallen.

The Second of *Honours* and *sensual Pleasures*.

The

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The Third is filled up with *Vain Delights and Pleasures.*

They are also called by Three other Names *viz. The Lust of the Bye, the Lust of the Flesh, and the Pride of Life.*

After these, a Man adorned in Cloth of Gold with a Triple Crown on his Head, and for a Signer a Brace of Keys in his Hand, who I take to be the Great King of Babylon, with a glorious Retinue of Cardinals, Patriarchs, Bishops, Abbots, Friars, Monks, Nuns, Seminaries, Jesuits, and Number more following him, with a great Train of Artillery; as, *Mirrit of Works, Limbs, Forgatory, Pardons, Indulgencies, Vows, Prayers to for the Dead, Penitence, Holy Water, Pilgrims, Auricular Confession, Extream Unction, Lamps, Candles, Tapers, Relicks, Oil, Salt, Spittle, Crumbs, Beads, Holy Garments, Signs, Gestures, Customs, and what not besides; as, Blood Slaughters, Massacres, Stakes, Fire and Sword.*

Then comes the Grand Signior, or the proud and blasphemous Emperor of Turky, attended with his chief *Musli*, and a Multitude of other inferior Priests, with their *Alcoran* in their Hands, and a great Army at their Heels, with Swords, and slaughtering Weapons, swearing by their *Alcoran* what they will do to such as oppose them; be all true Sons and Vassals to *Apollyon*, and a dreadful Enemy, *Paradise*.

And then after these, an Army of fair Ladies dress'd up in sumptuous Apparel, and in the new Mode the City Sensuality hath of late found as, *spotted Faces, naked Breasts and Shoulders.* And with them a Number of debauched Ladies.



of *Youth-shire*, armed *Cap-a-pee*; being as true as Steel to the Interest of their beloved Leader, and very expert in all Stratagems of War against *God*, *Christ*, and *True Godliness*.

Moreover, besides these, a bloody and treacherous Brigade, who lie in secret Ambuscade, who are as dangerous as any of the rest, called *Irreversible Corruption*.

In the Rear marches Two Regiments: The First being made up of a base Sort of Varlets, called *Renegades*, that is, being such who have deserted the Lord *Jesus Christ*, and the *Holy Ghost*, and joined in with the Enemy, who are become as cruel Adversaries as any in the World.

The last was a Regiment of strange People, hardly Two of them being alike, and their Manners and Customs were as various: They came out of a Town which lies on one Side of the *City of God*, called *Heressy*; being rotten at Heart, and corrupt in the Fundamentals of the *True Christian Religion*; holding almost every abominable Principle that hath been broached by the Devil in any Age of the Church.

This War being proclaimed, and all the Forces of Hell and Darkness mustered, a Council was called to consult about the best Expedients to carry it on: And there being neither Power nor Policy wanting, what can we think should be the Issue of it, but Ruin and Slaughter to the *Holy Seed*.

Now the great Design on Foot, 'tis thought, how to kill the *Witnesses*: But *Apollyon* judged it, at this Juncture, to lend *Pecentum*, as a subtil Spy into the City first, to see if he could by Treachery get the Gates open to his Armies.

The Instructions he received, were as follows:

Apollyon. **D**EAR *Pescatum*, though our Armies are ready, and all Things promise fair, yet great Part of the Work will lie upon Thee and I: And indeed thou must now bestir thee; for the Inhabitants of this City are many of them expert in War, and are not ignorant of our Devices: therefore this must be done:

First, Let us chuse advantageous Seasons to assault them.

Secondly, Manage our Arms in such Methods as best suit with our Craft and Policy.

Thirdly, Pitch on fit Instruments to carry out our Design.

I. As to proper and advantageous Seasons, this is that which gives Facility and speedy Dispatch to a Business. I have often took Men here, because *they knew not their Time*: A small Strength will do at one Time, that a far greater cannot at another.

1. Therefore, when they are newly wrought upon by the *Gifts of God*, or a new *Conversion* is made, then bestir thyself: for indeed the *Cry of the New Creatures* gives whole Legions of us Devils an Alarm: Alas! their Strength then is weak; so if you can lead them into *Error*, or puff them up with *Pride*, or drive them into *Despair*, by laying before them their former evil Lives.

2. When we see any attended with great Affliction: This is like a blind solitary Lane, where as an *Thieves*, may easily beset them; and when they are robbed of all their worldly Comforts, let's tempt them to *Impatience*, and to conclude God hath forsaken them, and then their Business is done.

When the City wants Provision, or is greatly straightned, then let us sound a Parley.

3. When they are about some possible Enterprize for God's Glory, then thou must be as an *Adder in the Path, that biteth the Horse's Heels, so that the Rider shall fall backwards.* Thus I hindered *Joshua*, by holding his Right-hand, which is the working Hand: We must prevent that Enterprize, by raising up some Difficulty or another.

4. When they are in the Presence of some fit Object to enforce out Temptation, that's our Time: Thus I caught *Eve*, when she was near the Tree, and had the Fruit thereof before her Eyes.

5. When they are asleep, idle, or off their Watch, doubt not but this Way we may surprize the City, and their Souls too with much Ease; for thus *Thou* and I overcame *David* and the foolish *Foyles*, &c.

6. We must beset them after great Manifestations of God's Love to them; for they shall neither be able to bear well his Frowns nor his Smiles, if we can help it; for we may make the one like to warm Gleams, to bring up the Words of Corruption and the other like sharp Frost, to nip and kill the Bul of their Hopes, Grace and great Expectations.

7. Let us come upon them when they seem secure, flourishing in the midst of Peace, Plenty and Prosperity; for that Way we destroyed the Children of *Israel*, when they came into the Land of *Canaan*, and Thousands more in every Nation.

8. 'Tis good to assault them before they have learned the crafty Use of their Arms; for an unexperienced Soldier is soon brought under.

9. We must be sure to come upon them in the Night of God's Withdrawings: When their

neral is absent, let us be present; when he hides his Face, we will soon shew our Heads.

10. *Lastly*, At their *Dying Hour*; for if we cannot do our Work before, let us strive to do it then; for this is the last Cast for the Game; Now, or Never.

II. We must use our utmost Craft in managing our Assaults. Therefore,

1. Let us find out their Natural Inclinations and Dispositions; there's one Sin or another that easily sets them; where the Walls of the City are weakest we must raise our Batteries; Thon mayest let in at one Place, when thou canst not at another. I need say no more; observe this well.

2. As need shall require, hang out false Colours, and pretend to be as much for *real Sanctity* as the rest of them; but when all is done, cause them to rely upon it; for this Way they'll become over-sightous, and so destroy themselves.

3. We must continually get Intelligence of their Affairs: Let our Eyes be upon them at Home or Abroad, so that nothing may be wanting on our Parts on any Occasion, to help on their *Commission of Error*, or *Omission of Good*: That which seems a *hindrance* in the Way of their Duty, let us make a *Mountain*; if we can keep them from their *Temple*, we may soon bring them to our *Synagogue*.

4. Let us make our Approaches gradually: We must not ask too much at first; a few may be let into the City, when a great Army cannot: Thon yett persuade them to go a Mile or two, thon to the End of thy Journey; shew them first *Object*, and afterwards tempt them to *Desire*; a way it get in thy Foot, where thou canst not in thy Head.

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5. We must (if possible) Unarm them ; however, take away their Sword, tho' we cannot their Shield, that they may not wound our Friends, tho' we cannot slay them. Our *Babylonian Army* are excellent Artists at this Sort of Fighting ; if they can but enter the City, they'll soon rid their Hands of this Weapon, so that they shall never cut their Fingers more with it ; in the mean Time, we must render it insufficient, or blunt the Edge as much as may be, and magnify the Light within, or *Unwritten Traditions* about it, that it may do the least Mischief.

6. Let us sometimes retreat in Policy, when we are in a fair Way to get the Victory. We *Unlucky Spirits* sometimes seem to go out of Men, who our Design is to return seven times stronger than before : If thou canst but persuade them to love thee, I am content they should in part leave thee for I had rather see thee in their Affections, than in their Conversations.

7. We must never raise our present Siege, if we have starved them : No better Way in the World to deal with these Enemies, than to cut off Provisions, and other Recruits from coming to them.

8. Let us destroy (if possible) their bold Leader (who so oft falls out of the City upon us) and either by Force or Flattery bring them to lay down their Arms, and then the rest will be afraid : When the Pillars fall, the House will follow.

9. 'Tis one great Part of thy Work to endeavour to break their Ranks, and put them into disorder ; for then thou wilt with Ease conquer.

10. Also cause some of them to lag behind, straggle from their Colours, and not regard

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Sound of the Trumpet, neither Call nor Alarm; for such will quickly become a Prey to us.

11. But above all Things (if possible) spoil that plaguy Engine that mauls us so fearfully; (I mean *Prayer and Fasting*.) Let us do what we can to make that of little Use, or keep them ignorant of the damnable Hurt it hath done us; or blind their Eyes, that they may not know how to mount it upon the Wheels of Faith; or else quench the Spirit which should give Fire to it.

12. Do also what thou canst to force them to Mutiny; if we can divide them, we shall soon devour them; and indeed we have pretty well herein succeeded already.

III. We must make use of fit Instruments to carry on our Designs against them.

1. We must employ Men of Parts and Policy, who have Depth of Reason to argue them out of their Religion. A bad Cause needs a smooth Orator. *Consider the Copper-Smith* (of Old) did me much Good; I matter not what Harm *Paul* sustains.

2. Let us set on some Grave, Wise, and Old Apostates to attack them; for hardly better Champions, nor truer Drudges, have we to do this Service for us in all our Armies.

3. We must look out some rare Wits that are well skilled in the Art of Slandering, to load them with Reproach and Lascamy, to render them odious to the Vulgar, and thereby hinder others from siding with them: We have whole Regiments of these Boys at hand.

4. Make use of a Husband, a Wife, a Landlord, or such like Persons, to allure them to our

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Party; for they (doubtless) will have the greatest Influence upon them.

The Hellish Lecture being ended, the Tyrant hastened towards the City; but lo! before he came very near, he chanced to hear one cry, *Which is the Way?* and another, *Oh! how may I find the City of God!*

At last this cursed Traveller told them he could direct them: For (said he) *I have often been at this City, and know the Way very well.* But instead of directing them into the right Way, he set them in a broad Road, which at last brought them into the Great City *Babylon*: Some others also he put into *By paths*, that led them into that pernicious and blasphemous Town, called *Error* and *Heresy*; and there those poor deluded Souls have lived ever since, and take that Place to be the *Holy City*: But at last up comes one boldly, who seemed to have the perfect Knowledge of the Way; and the cruel Enemy see him, endeavoured to turn him back, by laying many sad Discouragements before him: But *Apollyon* presently whisper'd the Tyrant in the Ear to let him alone; I know, said he, this Person well enough, he will do our Interest no Harm by entering in; he is a Spy that I have sent to betray the Place.

After him came another; but *Apollyon* cried Let him go into the Town also; for I perceive he bears the World on his Back, and hath a secret Love and Liking to thee too; 'tis only a troublesome Fellow (one *Conscience*) that hath fear'd him to fly from the *Wrath to come*; or else the Power would have a Name, &c. 'Tis somewhat of his Nature that causes him to seek a Drubbing here

for his Will and Affections stand true and firm to us: And let me tell thee, he will e'er long haste as fast out of this City, as now he seems to hasten into it; and then we shall gain by this Means exceedingly.

1. For, if he deserts *Religion*, and lies out of the City of God, he will rejoice all our good Friends, and open their Mouths wide against all the Inhabitants of this Place: For we will make them conclude, and swear too, that all the rest are like him, viz. carnal and covetous Persons, and such who love the World above *Christ*.

2. If he returns back into the City *Sensuality*, he will thereby declare, that the Pleasures, Honours and Riches of this World are better Things, and rather to be chosen, than whatsoever he could find in the City of God; or if he goes into the City *Religion*, it will be of like Importance to us, and as much for our Advantage every Way.

3. Moreover, by this Act of his, we shall stumble divers Souls who have Thoughts to go thither, and utterly stifle their Convictions in respect of Duty and Obedience to the Laws and Statutes of that Place.

4. It will wound and grieve the Hearts of our Enemies (the Inhabitants I mean of Mount Zion.)

5. It will also weaken their Hands too, and so make the Place the more easy to be taken; for there are (I must tell thee) Multitudes of this Sort got in amongst them, that I shall make the City too hot for, e'er I have done.

6. This will cause *Religion* also itself to become very contemptible.

7. Hereby he will dishonour God, and cause him to cast him off for ever.

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8. And so we shall devour him, and all such at our Pleasure.

9. Also, hereby he will wound his own Soul, and be set in the ready Road to *sin the unpardonable Sin*, which we cannot cause every one to commit.

10. *Lastly*, It will also greatly rejoice all us Devils; for we love to see Mankind guilty of our Sin, which was *Apostacy*, and to fall under our *Condemnation*; and indeed, there is nothing like this makes them more conformable to our Louge. At the hearing of these Things, the treacherous Monster lets the Man go in quietly.

But behold, on a sudden, came another who had an honest Heart, whose Name was *Nathaniel*, (a Young Christian.) But O how did he beset himself to block up his Way; so that he was in distress and greatly feared he should never find the City. But whilst he was looking this Way and that Way seeing many Cross-turnings, he saw two of these Men coming towards him; now, who should they be, but *True Godliness*, *Thoughtful*, with the most Noble and Renowned *Thoughtful*, who were come it seems, to direct poor Strangers the ready Way to the City of God. Now *Godliness* perceiving the poor young Christian amazed, asked him what he asked. Ah! Sir, said he, I would fain go to *Heaven*, *Brother*, that *Holy City*; and here is a Traveller that tells so confidently as, that I cannot find the Way to it. With that, the Heavenly Prince being full of Holy Zeal, cast an angry Look upon the *Enemy* and spoke to this Purpose: O full of all *Sin*, and all *Mischief*, thou *Child* of the *Devil*; the *Enemy* of all *Righteousness*; wilt thou not cease to pervert the right Way of *God*? I have heard of

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you in my Travels ; and have I now met with you ? I shall tell you News will make you tremble before I leave you.

Ungodliness. Sir, you seem very hot, and have not lost your Spirit I perceive, tho' you have met with no better Entertainment Abroad where you have been.

Godliness. I thought how you would insult over me ; you shew from whence you proceed : Sir, it has been thro' your deluding and ensnaring Wiles, that I have been so slighted : You, and your Hellish Master have put me into such a Disguise, that most of the Inhabitants of the Earth do not know me ; besides, you have put out all their Eyes, and filled their Hearts with bitter Enmity against me ; but do not suppose I am therefore discouraged, or think the worse of myself ; for I have met with as good Usage as my Master *Christ* did, when he lived here on the Earth. I do not doubt but you have met with Entertainment to your Master's Content.

Ungodli. Troth Friend, thou sayest right, all the World is in Love with me, and their Doors are wide open to me where-ever I come ; and doth this grieve you ?

Godli. It would be strange should I rebuke you for Swearing and Vain glorying ; but do not wonder if I am troubled to hear of your great Success in your Soul undoing Travels.

Ungodli. You want a Corbial ; the News I tell you makes you sick : But why should not I be as true to the Interest of my great Master, as you are to yours ? Sir, I can't do otherwise.

Godli. I know indeed, your Nature is such, that if you should cease serving *Apollyon*, your Hellish

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Prince and Sovereign, you would lose your very Being : But this will not serve your Turn.

Ungodli. I know not what you mean ; but if you please, let us discourse a little about our Travels : What's the Reason I am so generally embraced, and You slighted ?

Godli. I have given you two Reasons of it already ; and for the Sake of this poor Young Christian that is by, I will discover other Causes and Grounds of it.

First, 'Tis because you seek in all your Travels, how to please and gratify the Flesh ; and I contrariwise teach them to crucify the Flesh, and keep it under, and make no Provision for it, to fulfil the Lusts thereof.

2. You teach Men to mind the Good only of their Bodies, and never regard their Souls : But I tell them they must prefer the Good and Well-being of their Souls a Thousand Times above any thing they judge may be for the Delight or Profit of the Outward Man ; because 'tis worth more than all the World.

3. 'Tis because you, by the Help of your Master, and their own deceitful Hearts, have made Brutes of Millions of them ; as if they were created for no other End than to please their sensual Appetites.

4. 'Tis because the Presents you offer to them, agree and suit so well with their evil and depraved Natures, which can only savour such Things ; but my Dainties none can relish, but by Faith, which only belongs to the *New Creature*.

5. 'Tis because your Things are present Things, to be had and enjoyed now ; but the best Things

that I offer them, are not to be had till hereafter.

6. In a Word, 'Tis because you have so hardened their Hearts, and blinded their Minds, by appearing to them in a Disguise, that they (poor Creatures) generally take you to be a Friend, tho' the worst Enemy to them under the Heavens, designing nothing less, than to destroy and damn their Souls for ever.

7. *Lastly*, 'Tis because my Blessed Sovereign, hath for Reasons best known to himself, finding them so evil, hid the Things of which I speak, from the greatest Part of Mankind, and only revealed them to a few.

Ungodli. I am glad you have no more to say, you Enemy of Hell; I see how odious you render me. What I have done, I will still do, and under the same Disguise I have appeared, I will appear; and I have put you into a Disguise too, and could tell you, Fool, that this is one Reason you are entertained by no more. I have put you into a seditious, factious, ignominious, contemptible, and melancholy one; and in it I will keep you, in spite of your Teeth, do your worst, Sir; I regard you not, since I am beloved by Emperors and mighty Potentates of the Earth: I shall never be without Credit; and whilst I have so many Wise and Learned Ones to plead for me and take my Part, I warrant you I shall make your Company thin enough; if that won't do, you know I have another Way to deal with your Favourites; my slaughtering Boys and Weapons are ready for them; and tho' you think you are like to get this Youngster out of my Clutches, you will find yourself mistaken; for I,

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in the Face of you and your two Champions, will shew you some of my Skill.

Godli. Silence your blasphemous Tongue, I will try a Bout with you; and it shall cost me my Life, and the Life of my two Servants, but we will safely conduct this honest Soul to the City of God.

Ungodli. Hey Boys, up go We! By mighty *Belzebub*, I'll to't then: Come, doubtful Soul, be wise, and venture no farther; do. 't you see how many Crosse-ways and Turnings there be?

Noop. I am at a Loss indeed, but I hate you, for what I have heard from you now.

Godli. Child, here is a Blessed Directory for thee, that shews the Way plainly; (with that he put a Bible into his Hand) and *Theologue* open'd the Meaning, and gave him the true Sense of it, so that he plainly saw, that the Way, more generally, was *Christ* himself as a Mediator. 1. As a *Priest*, to die for him, to appease the Wrath of God, and satisfy Justice. 2. As a *King*, to subdue this Tyrant *Sin*, and to rule in him, and reign over him, according to those holy and wholesome Laws and Ordinances contained in that Book (which he held in his Hand.) 3. As a *Prophet*, to teach and instruct him. 4. As a *Holy Example* or *Pattern* to imitate and follow. But more particularly, he saw the Way into the City was by *Repentance*, *Faith*, and *Charitie*; then he rejoiced, and praised God.

Ungodli. Do you rejoice, Friend? I will assure you, your Danger is great, if you go further; for there are mighty Armies coming against this City.

Godli. Do not regard him in this Thing. *Who can harm thee, if thou be a Follower of that which is good? They can't take away thy God, thy Christ,*

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nor thy Peace from thee. Moreover, the same Troubles and Dangers attended those Saints who are now shining and triumphing in Heaven, and that Power that helped them, is engaged for thee: Besides, thy Troubles and Dangers here are but for a Moment, and they will soon be over; but if thou wilt seek to save thy Life, and escape Trouble, thou wilt lose thy Life, and be exposed to Eternal Death and Danger in Hell: Besides thy Profit will be more than thy Loss; for *Godliness with Contentment is great Gain*: Nay, and let me tell thee, The City has been besieged near these Six Thousand Years, and yet it holds out still: Do not fear, for God hath promised to be a *Wall of Fire round about it*; Zech. ii. 5.

Nep. Come, Sir, let's go.

Ungod. Go! You are not mad, are you? Some Thousands of People have deserted the City; and is this a Time to go thither?

Gods. It was so, because they were never quite out of Love with this vile Enemy, nor thoroughly converted: But hark! because *Danai* leaves this City, must *St. Paul* do so too? Or because many forsook *Christ*, and walked no more with him, shall his Holy Apostles forsake him? Or, Because the greatest Part of the World go in at the Broad Gate, wilt thou not go in at the Straight?

Nep. God forbid, Sir; this Traveller is, I see, a Deceiver.

Ungod. Don't abuse me, I am thy Friend, and would have thee pity thyself; for this City no Man can reach.

Gods. You are his Enemy, and a Murderer: Poor Soul! this is the same that was told of *Thou* of Old Time.

Ungod.

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Ungodli. The Laws and Ordinances, Friend, are very hard and difficult to keep.

Godli. They are hard indeed to the Flesh, yet to the Spirit very sweet and easy, and not grievous, as the Apostle testifies; nor to the Flesh so hard neither, as was the Service and Work Jesus Christ performed for thy Sake; besides, for the Necessity of doing thy Duty against the Difficulty that attends thee in it; for the Honour of God, and the bearing up his Name in the World is concern'd in it, together with the Increase and strengthening of thy Graces, with the blessed Peace and Comfort of thy precious Soul; for the *Lord meeteth him that rejoiceth and worketh Righteousness, and that remembers him in his Ways, Isa. lxiv. 5.* Besides, consider the Recompence that attends this difficult Work: *Moreover, by them is thy Servant warned, and in keeping of them there is great Reward.*

Ungodli. There is Salvation to be had, Sir, without the Walls of this City.

Godli. There is no Promise of Salvation made to those who sin against their Light, and willingly refuse to follow Christ: The Promise runs to the obedient Soul, to them that obey him, to them that keep his Commandments; besides, without it they are *Dogs, Sorcerers, Whoremongers, Murderers, and whosoever loveth and maketh a Lie, Rev. 22. 15.*

Ungodli. Come, say what you will, they are poor, mean, and despicable People who are within the City: How many Noble, Wise, and Mighty Men after the Flesh, have their Habitations there?

Godli. Thus the Jews said of Old, *How are of the Rulers, or the Pharisees beliv'd on him? But this People who know not the Law, are cursed, John vii. 47, 48, 49.*

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Tho' they are outwardly Poor many of them, yet they are inwardly Rich; Poor in Temporals, but Rich in Spirituals: But hark! *Hath not God chosen the Poor of this World Rich in Faith, Heirs of the Kingdom, which he hath promised to them that love him?* James ii. 5. Besides, there are some Rich and Honourable, and have been in all Ages, who dwell in this City: St. Paul doth not say, *Many Mighty or Noble are called, tho' he says, Not many, &c.* 1 Cor. i. 26.

Ungodli. The greatest Part of the World value other Cities far above it.

Godli. The whole World is said to lie in Wick- edness, and the greatest Part of it are deceived by this cunning Impostor; and hence it is they love Darkness rather than Light. *The Way is narrow, and the Gate straight that leadeth unto Life, and few there be that find it.*

Ungodli. Alas! the Inhabitants are at Variance, the City is divided, and they love not one another.

Godli. I must confess, now thou hast hit it; this is too true, but what then? Was the True Church without Divisions? Was it not so with the *Corin- thians*?

Ungodli. Say what you please, they are all but a Company of *Schismatics*, and vile *Hereticks*.

Godli. Soul, regard him not; the *Papists* always after this Manner charged the Saints and Servants of God, because they left their polluted Synagogue. 'Tis one Thing to be accused thus, for leaving the True Religion and Church of God; and another Thing to bear the Brand for forsaking and sepa- rating from a false Faith and Church; for so all True Protestants ever affirmed and maintained the Church

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Church of Rome to be. *After that Way you call Heresy, so I teach Men to worship the God of their Fathers, &c.*

Unged. i. Come, come, Friend, if you will be so venturous to go to this City, you will not be able to abide there long; and if you be subject to Gospel Ordinances, and become a Citizen of Zion, and afterwards fall away, and desert the Place, your State will be sad; for then you will not only bring up an evil Report upon the City, but also must perish for ever; for there will remain for you no more Sacrifices for Sin.

Godli. Let not this frighten thee, poor Soul; for God hath promised to put his Fear so into thy Heart, that thou shalt not depart from him: His Covenant is an Everlasting One, ordered in all Things, and sure, and whom he loves, he loves to the End. The very same, *Whom he calls, he also justifies, and them whom he justifies, them he also glorifies.* Christ gives to all his Sheep Eternal Life, and none of them shall perish, nor can any pluck them out of his Hand.

Unged. i. Friend, You are a vile Sinner, and not worthy to have a Dwelling in the City of God; for the Truth is, 'Tis a lovely Place, and too good and honourable for such as you are.

Godli. *What a Serpent is here!* One while 'tis a bad City, and not worth Regard, and what not; and now 'tis so good, he would persuade thee thou art not worthy to have a Dwelling in it. Suppose it should be so, wilt thou therefore refuse to go thither? Art thou worthy of the Bread thou eatest, or of the Drink thou drinkest, or of the Cloaths thou wearest? Why, yet thou dost not refuse these Things because of thy own Unworthiness; even

so do not hearken to this cursed Impostor, and refuse Christ's Merits and Ordinances, and a Place in this Blessed City, because not worthy of any of them; the more unworthy thou seest thyself to be, the more welcome thou art there: Come along with us.

Ugod. If thou stoppest one Step further, I'll raise all the Forces of Hell upon thee; my Armies are approaching to my Assistance; therefore I conjure you in the Name of *Spalyn* and *Behchub*, and all the Powers of the *infernal Lake*, to desist your Purpose. What say'st thou, wilt thou submit thyself to my Mercy, and be subject to my Authority?

Nag. Blessed be God, I fear thee not, I have found out this Day mine Enemy: Thou Child of the Devil, do'st begin to threaten me? I yield myself conquer'd, but not by the Force of thy Army. Come, Holy Prince and Brethren, let us go to Mount *Zan*, 'tis the City of my Father, of whom glorious Things are spoken. O how I long to be there! Pray let us be gone. Then they all Four fell a singing of Psalms of Praise and Thanksgiving to God; which the grim Monster perceiving, began to foam and rage fearfully, and *Spalyn* grinn'd his Teeth to see the Combat end thus to his Loss, and also cast a most terrible Look upon poor *Thoughtful*, and could hardly forbear to revenge himself by falling upon him, but that he saw he was compleatly armed from Head to Foot, with his Sword drawn in one Hand, and his Shield in the other, having all his Glorious Reliques with him. The Tyrant hereupon began to sink away, before he went, swore He would e'er long blow

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up the whole City at once with Gun-powder; but *True Godliness* seeing what a Rage he was in, called to him, and told him, he had had News to acquaint him with.

Ungodli. What is that?

Godli. What? For certain there is a Warrant signed and sealed, and already gone out against you, to Apprehend you, and bring you to the Judgment-Seat.

Ungodli. Who shall Try me?

Godli. You shall hear that e'er long.

Ungodli. A pretty Story!

Immediately all the Powers of Hell vanishes in great Disorder, the Tyrant being somewhat startled at the News he heard; and the Three Noble Worthies, with the Heavenly Prince (*True Godliness*) went on with much Joy, and got all safe into the Holy and Beloved City; of which in the next Place I shall give you a brief Description.

CHAP. X.

A compendious Description of Mount Zion, the City of God, that is Besieged by the Powers of Darknes; together with the Reasons why it holds out still.

FIRST, As to its Situation, its very Beautiful, being built upon that firm and everlasting Rock, *Jesus Christ*.

As to the Laws and Statutes of it, they are all contained in *Christ's New Testament*; the Holy Scripture being the Great *Magna Charta* of the Church.

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As touching the Government of it, the Lord *Jesus* is the Chief or Supreme Ruler, Judge, and Law-giver of this Spiritual Corporation; and under him are Bishops and Deacons, &c. who are appointed by him to administer Justice and Righteousness to all its Inhabitants.

The Trade or Merchandize of it, is better than the Merchandize of Gold, &c. They all deal in one and the same Commodities, fetching their Riches from afar, where their Blessed Correspondent *Jesus Christ* is, and makes them glorious and quick Returns. They deal not in any prohibited, counterfeit, nor corruptible Goods.

As to the Nature of this City's Commodities, they are of a Soul-enriching Nature, their Worth not to be valued enough.

1. The *Truth*, which is the first is offered to sale whilst the Market lasteth; which there is fear will end e'er long. Buy the *Truth* therefore, not sell it out.

2. The Second Commodity is, *The Gifts and graces of the Spirit*.

3. *The Pearl of great Price*, worth Ten Thousand Worlds.

4. Now, as the Trade and Commerce of this City lies principally in *Merchandize fetched from afar*, so there is also a glorious River which runs through every Street, which is Navigable, by means of which all those glorious Commodities are conveyed to it, whereby the City is wonderfully enriched. Now this River proceeds from the *brave of God and the Lamb*, and is as clear as crystal; the Nature also of the Water of this River is admirable.

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As touching the Privileges, Franchises, and Immunities of this Spiritual City, as they are great so are they good.

1. *Freedom from Sin*; that is, from the Guilt, Filth, Power, and Punishment thereof, which comprehends Pardon of all Iniquity. This Freedom cost dear; no less than the Price of Christs most precious Blood. Also, 'Tis a Sealed Freedom, Sealed by the Holy Spirit. Thirdly, 'Tis a lasting Freedom, never to be revoked by the Giver, nor forfeited by the Receiver; *I will remember their Sins no more.* 2. *Privilege*, that is, Union with God. 3. *Justification.* 4. *Sanctification.* 5. *Adoption.* 6. *Acceptation.* 7. *Free Access to the Throne of Grace.* 8. *Communion with the Father and the Son.* 9. *Fellowship with Saints.* 10. *Peace of Conscience.* 11. *Joy in the Holy Ghost.* 12. *A glorious Habitation in this City.* 13. *Divine Protection, or sure Refuge in God.* 14. *A Right to the City Stock, which is the unsearchable Riches of Christ.* Among many other Things, respecting the City Stock, these Three are comprehended: 1. *A Right to all the Prayers made there.* 2. *To the Promises that belong to it.* 3. *The Stock or Store of Promise laid up in it; God having said, He will satisfy the Poor with Bread.* 15. *Liberty, or a proper Right come and drink of, and wash in, and have all the Blessings of the River before-mentioned.* 16. *A Right of Voice in choosing all Sorts of Officers.* 17. *The Benefit of the City-Guard, which are an innumerable Host of Angels.* 18. *An Assurance of Eternal Life.* 19. Lastly, *When they die, to go to Christ, or have a Dwelling-place with the glorified Saints above.* But let this be observed, That none but the

Citie.

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Citizens are to have these Privileges. If any get in by Policy, whose Hearts are not right with God, let such know they have no Right in these Matters.

Now the Reason why this City holds out, notwithstanding 'tis, and has been long besieged by these mighty Armies, who seem to come up on the Breadth of the Earth against it ; is,

1. Because, tho' it be but a small City (compared to the City *Sensuality* and Great *Babylon*) yet 'tis a strong City, being (as you have heard) built upon a Rock, and the Throne of God and the Lamb is in it: *God dwelleth in Zion, sing Praises ; tis the Habitation of his Holiness* : Also, it is a strong Tower, which is the *Name of the Lord* ; and this Tower is furnished with glorious Artillery, and other Military Engines of War, to keep off, and destroy the Assailants ; for from hence the Almighty distributes *Death, Pestilence, and Plague* ; by which he makes dreadful Desolation and Havock amongst the proud Enemies, and all ungodly Rebels that come against it. The murthering Cannon never roar'd out more Horror and judgement to Mortals, than doth the Wrath and vengeance of an incensed God from hence, upon the *Powers of Darkness* : He has his Hail-stones, amazing Thunder, with Coals of Fire, and deadly Arrows, which he now and then lets fly Lightning, to make the Inhabitants of the Earth to tremble. Oh ! this is the Place of Secu-
in the Day of Trouble ; and Woe to all them
fight against Mount Zion. Doth *Apollyon* think
revel against this Place ! He may indeed tread
in the Outward Courts ; but the Promise is,
Gates of Hell shall never prevail against the Church.

Yet

Yet nevertheless, *Sin*, that bloody *Travelle* (tho' he lately received a great Blow by *True-Godliness*, and lost his Prey) being forced to retreat in much Disorder, did not desist his Hellish Enterprize against this Town *Religion*, or the *City of God*, but was resolved to try what he could do in a clandestine Way, in order to the spoiling and ruining of the Inhabitants thereof; which to effect, he forthwith makes up to the Walls, and having Information from his Master *Apollyon*, that the Porter, who had the Charge of one of the Gates, was off his Watch, he hasted up to see if he could not get in thereat: The Name of the Porter is, *The Fear of God*; and by this Means he got in Part of those Armies that were headed by *Lucifer*, *Belzebub*, and *Apollyon*, which were made up (as you heard) of the *Lust of the Flesh*, the *Lust of the Eyes*, and the *Pride of Life*; by which Means many within the Town were overcome by *Covetousness*, *Pride*, *Vain-Glory*, and *Sensual Pleasures*; and these being overcome by *Sin*, and *Drunkenness*, greatly weaken'd the Place, and brought it into Contempt Abroad, opening the Mouths of the Ungodly wide against it; who positively asserted the Inhabitants were as *Weak*, *Proud* and *Carnal* as those of other Cities.

2. He also prevailed another Way, through Treachery of one *Mrs. Heart*, who like a cur Incendiary, wrought much Mischief amongst the and basely corrupted Multitudes of them, by being one *Hypocrite* in their Houses, as notorious Villain as most in the World.

3. He got also into the City, by the Means a Beggarly Rascal, called *Sloth*, alias *Security*.

who took many of them off from their Duty: These much pleased themselves with the art Name of *Religion* and *Christianity*, crying out, *The Temple of the Lord, the Temple of the Lord, &c.* yet were great Strangers to the Life and Power of *Gallinoss*, having Lamps, and but little Oil: how should it be otherwise? For they were safely drawn aside, and deceived by Sin, that neglected their Business, and not with that Care and Diligence as became them, followed their Trade; and hereby they grew very poor and in Grace, and Spiritual Experiences. And I think it may not be amiss to shew you how *Sloth, Security* and *Idleness, &c.* brought Poverty upon them.

It was by causing them to be much Abroad, leaving *Family* in others, when they should have been at Home.

By causing them to neglect attending the *Exercises*; I mean, the solemn Meetings of the Church in the Temple, where God is worshipped, Knowledge may be had how their Affairs go on; and also by putting off (in a lively and sad Manner) their Duties, so that they might have glorious Returns of God's Mercies.

By not keeping their Books or Accounts care-ful, that so they might know whether they got on; and hence many of them were ignorant how far they stood between God and their poor Souls.

By, and *Pecorum* found out other Ways to rob and spoil the City, by enticing *Mrs. Heart* in amongst them one *Unbelief*, alias *Distrust*, persuaded many not to venture much Goods aboard, Sailing being now grown so danger-

CHAPTER XI.

Being a Tale of the Dangers of the World, and of the

Evil Enemy of Mankind, and of the

Traveller, having strangely prevailed both up-

on the Saint and Sinner, and almost ruined every

Kingdom of the Earth, was at last re-

duced to take a Voyage to Sea, and endeavour to

convert all those who do Business on the mighty

Sea, and he forthwith desired to enter himself on

board, but all were ready to receive him; the

Master of the Ship embraced him, and

the Mariners, who learned of him, to

the Admirals, and all the other of their

Ways, and of the things that he said, and

every day he taught them, and every day

he taught them, and every day he taught them,

and every day he taught them, and every day

he taught them, and every day he taught them,

and every day he taught them, and every day

he taught them, and every day he taught them,

and every day he taught them, and every day

he taught them, and every day he taught them,

and every day he taught them, and every day

he taught them, and every day he taught them,

and every day he taught them, and every day

he taught them, and every day he taught them,

panion: But it seems, after a little Time, they became very calm, which they no sooner perceived but they left off Praying, and took up Ungodly again, and entertained him with as much Joy ever; insomuch that he now saw he had success in every Enterprize, both by Sea and Land, so so heightened and raised his Spirits, that he burst forth into an amazing haughty and Scall-adding Triumph, to the Effect following.

C H A P. XII.

Sin, or Ungodliness's haughty Triumph

*P*Ecceatun, alias Ungodliness, by this Time receiving how wonderfully he had prevailed, and that there was no Place where ever he could but by one Means or other he got Entertainment being made the only Joy and Darling of the best Part of the whole World, all bowing and kneeling to him, and willingly becoming his Slaves and Vassals, broke forth into a vain-glorious Triumph after this Manner:

O how I am exalted! Who is like unto me? I can be compared with no one in the whole Universe! I sit as a high Shrub, and contemptible Persons with Godliness look I like a glad to tread upon me. I sit mounted on Horseback, while Thousands bring their Trumpets before me; and shall I not have Emperors and mighty Potentates to follow? Chains and Fetters, as amazing Troops of my conquering Arms! Godliness shall not be able to stand here and there as of yore, but shall be

but Part of the Refuse of the Earth; but I, mighty I, overcome Millions, nay, subdue Thousands in an Hour, and those of all Sorts: And tho' I use them as my Pleasure, put out their Eyes, and make them grind in my Mill, and do the Devil's Drudgery, yet behold how contented and well pleased the Fools are! they hang upon me, bug me, cleave to me, and by no Means can the Powers Above allure them to leave me. The Thoughts of forsaking me, and losing my sweet Company, is as bad, nay, worse than Death to them: Do you think they have no more Wit, than for the Vanity of a Pardon, or Trifle of inward Peace, or Joys of Heaven, to forget the wonderful Glories, Riches, and Pleasures I offer them on Earth?

But alas! why talk I thus? I do not only make them happy here, as far as the Flesh, World, and Devil can do it, but promise them Bliss also to Eternity, when-ever they die; on easier Terms too, than any Body else will, I am sure. If they will believe me, let them be as wicked as I or Hell can make them, and continue so too until Death seize them; yet with a good have Mercy upon us, they all go to Heaven: what would they have, now? I teach them to be viciously, and yet die happily: And that's the way I find, they so greatly desire.

And upon this there was a dreadful Noise heard, and terrible Lightning flashed forth in his very Face: No, the Rocks and Mountains seemed to shake and cleave asunder; so that the Monster began to tremble, and cry'd out, Lord Belzebub, What's Matter?

Belzebub. I can't tell; something more than usual. With that he suddenly heard one cry like God's vengeance; Seize him, seize him! Lay hold on the

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Monster of Pollution, cursed Sin, and bring him to
the Judgment-Seat!*

Upon this, all were silent, and the Devils, who
looked as pale as Ashes, whisper'd *Peccatum* in the
Ear, to be gone with all Speed; and on a sudden
he fled away so swiftly, that before the Officers
came to Apprehend him, he hid himself.

C H A P. XIII.

*Wherein you have a Hue and Cry after Ty-
rant Sin: Also, who they are that pursue
Him: Together with the Manner of his
Apprehension, Arraignment, Tryal,
Sentence, and Condemnation.*

NOW at last, after all the horrid and detesta-
ble Villanies committed by the Bloody, Re-
bellious, and Trayterous Monster Sin, we shall
proceed, with what Speed we can, towards his
Tryal: But he, being already alarmed with
News of the Pursuit that was like to be made af-
ter him, got away, and hid himself, in some of
those Houses where he had been entertaining
Therefore, the Great and Mighty *Jehovah*, if
may with Reverence speak it, orders a *Hue and
Cry*, or rather a *Proclamation* to be issued out
Apprehend him: to the End he may be brought
to a Legal Tryal.

Now the *High-Constable* that hath received
this *Hue and Cry*, is *Divine Providence*.

And for the more easy finding him out, there
were Three other Worthies, in the King's New

war



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warned to assist him, viz. 1. Theologus, Christ's Minister, with his Sword drawn in his Hand. 2 The Operation of the Spirit. And, 3. Enlightened Conscience.

The Proclamation, or Hue and Cry, was to this Effect:

THESE are to Will and Require, and strictly to Command you, in the Great and Dreadful Name of the increased Majesty of Heaven and Earth, King of Kings and Lord of Lords, to search diligently, find out, and forthwith seize and apprehend that Notorious, Traitorous, and Blasphemous Monster, called Peccatum, alias Sin, alias Ungodliness, alias Iniquity, alias Transgression, &c. who hath been Travelling up and down, from Place to Place, from Country to Country, from Town to Town, from Family to Family, and from one Person to another, breaking all the good Laws of God, Nature, and Nations, and by secret Wiles and Diabolical Devices, and subtil Insinuations, hath deceived, seduced, and eternally destroyed many Millions of Souls. As touching his Person, his Name sufficiently describes him: He is a strange Monster, transforming himself into almost what Shapes he pleases: Sometimes appearing like a Lion, sometimes like a Dove, but most commonly like a Serpent, with a Sting at his Tail, and the Terrestrial Globe in his Hand: which signifies the Pleasures, Honours, and Riches of the World, which he offers as a Bait, to catch or beguile his Prey.

Now, upon the Hue and Cry, there are large and wonderful Promises made to all such that should fully, readily, and heartily discover him: and, to the uttermost of their Power, endeavour to seize and apprehend him, so that he might be put to Death. And, on the other Hand, there are most dreadful Threats of Wrath and Eternal Punishment denounced on all such who had willingly or wittingly hide, cover, or conceal him, or not ingenuously confess him, and yield him up into the Hands of Justice.

Upon

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Upon which very Account, the High-Cassable, Divine-Provident, with his Attendants, went forth to search, find out, and apprehend the cursed Traveller, and implacable Enemy of God. But O! the Subtilty he used to blind the Eyes of poor Mortals, so that he might not be discovered! For lo. every suspicious House is now searched, where he had been entertained; some of which I shall here mention, with the strange Devices they used to conceal him; every one almost having got a Cloak to cover him.

The first Place they searched, was *Youth-shire*; and the Cry was, *Is there none here have entertained Sin, that barrid Enemy of God?* Immediately *Theologue* knocked at one Door, and at another Door, where young hectoring Gallants lived, and demanded if they had not let him into their Houses, viz. (their Hearts) and made him their Companion, hugging him in their Bosoms, and letting him rule and sway the Scepter over them? No, God forbid, *said one*; Far be it from me, *said another*: Do you think I am such a Villain? What means then (saith *Theologue*) *the Bleating of the Sheep in my Ears?* Are you not Swearers, unclean Persons, Gamblers, Drunkards, &c. They all replied, to excuse and hide him, • Who, Sir, is without Sin? And though you will not Swear, yet, may be, you'll Lye; and as touching those Things of which you speak, they are but Tricks of Youth. Alas! That which you call our Luxury and Lasciviousness, is but our Gayeties and pleasant Pastimes; and that which you call Prodigality, is but a true noble and generous Spirit.

Now *Conscience* being asleep in these Houses, or otherwise stifled, none of them would confess him; nor will they (tis to be feared) till Divine Providence comes to search for him on his Black, Pale, or Red Horse of Blood, Famine, Pestilence, and Death; and then they must expect no Mercy.

After this, the *How* and *Cry* came into the Town of *Riches*, and the Traveller was searched for under the

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Name of *Covetousness*; but here was not one that knew him: Nay, so far (I will assure you) they were from giving him quiet and loving Entertainment, that they cry'd out against him with open Mouth, calling him a vile and cursed Enemy; but in the mean Time they hid him under the Cloak of *Thriftiness* and *Good Husbandy*.

The next Place they searched, was the House of Mrs. *Gay-Cloaths*, alias *Haughty-Heart*, for the cursed Traveller, under the Name of *Pride*: But she presently deny'd him, or that she had any Love for him; tho' (she said) May be sometimes he may, like a cunning bold Villain, sueth into my Company. And further, to hide and conceal him, and make Excuses for him, she said, That her New Fashions were very comely; and God having given her a fair and beautiful Skin, why might she not shew it by her naked Breasts and Shoulders? Is it any where forbidden? Besides, saith she, There are some *Women* and *Virgins* of the *Daughters of Sion*, which follow the Fashions, and go in the same Manner; and if they thought it was Unlawful, they sure would not do it: And truly, Sir, for these *Bells*, *Tewiers*, *Shades*, *Curllings* and *Crispings*, with *rich Rings* and *Jewels*, and other *fine Ornaments*, both for *Body*, *House*, and *Bed*, we think they are very neat, handsome, and pretty Things, and harmless no doubt: For the *Pride* you speak of, lies not in the Mode nor Fashion, but in the Heart: Besides, God (saith she) you cannot deny, doth allow many Things for Ornaments.

Theologus. Madam, I fear, notwithstanding all your plausible Stories, and neat Allegations, we shall find the Traveller hid in your House, not only under the Name of *Pride*, but by several Names besides.

For if *Pride*, *Impudence*, and *Uncleaness* too, are not lurking within, you do very foolishly to hang on the Signs of them. *Tertullian* hath told you plainly, That *Nakedness of the Breast is a Sultery*; and tho' it is possible such as go so may be honest, yet few that see them will believe it.

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What have you, Madam, to say for yourself? Is this the modest Apparel the Apostle willeth Women that profess *Godliness*, to go in? Doth this Mode become Christians? Is it a Sign (speak) of *Shame-faceness*, *Modesty*, and *Sobriety*, which your Garbs and Gestures always should signify, or of the contrary? *Conscience*, I will appeal to thee; Is not *Pride* lodged in this Gentlewoman's House.

Conscience. Sir, He is also.

Theologues. Commit her, and the Tyrant with her, into the *Constable's* Hands, that they may both appear at the Day of Tryal.

After this, they proceeded farther, and the House of one *Fair-Speech*, alias *False-Tongue*, was searched for him, by the Name of *Lying*; and there he was found hid under the Cloak of *Equivocation*; he not remembering that Word, *Thou shalt speak the Truth unto thy Neighbour in thy Heart*.

The House of *Tox-Pot* they searched for him, by the Name of *Drunkenness*; but there he was found hid under the Cloak of *Good-Fellowship*.

The House of *Mrs. Superstitious* they searched for him; but there he was hid under the Cloak of *Good Order* and *Decency*. And the Excuse they had for him was, *'Tis no where forbid*, &c. forgetting *Nadab and Abihu*, Lev. x. 1, 2.

The House of *Mr. Idolater* was searched, and there he was hid under Abundance of *Images*: The Cloak was, *They belied Devotion*, and 'twas not the *Image* they worshipped, but *God* and *Christ*, in and by the *Image*.

Mount Sim was searched, and there he was found in the House of *Familiarity*, hid under the Cloak of *Religion* and *Serious Godliness*, by the Name of *Hypocrisy*; and if you would know by what Means he was discovered, read the *Travels of True Godliness*, Chap. IX.

The *Backslider's* House they searched for him, and there he was found hid under the Cloak of *Human-Prudence*, by the Name of *Apostasy*, though the Cause was *Slough-Fear*, *Self-Love*, and *Unbelief*, &c.

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The Houses of *Presumptuous Sinners* were searched, and there Sin was found hid under the fair Mantle of *Vain Hope in God's Mercy*.

The House of *Goodman Country* they searched for him, by the Names of *Ignorance, Unbelief, Hardness of Heart, Sloth, Idleness, Worldly Cares, &c.* But here he was found hid under the Cloak of *Self-Conceit*, with *Good Wifings and Woudings, The Lord help us, I shall do better when God gives me his Grace; My Heart is good; and, 'tis well if you do no worse? Are you wiser than your Fore fathers?* &c.

Legalist's House was searched, and there he was found hid under the Cloak of *Self-Righteousness*.

Mr. Erroneous's House of the Town of *Heresy* was searched, and there Sin was found hid under the plain Cloak of *Via and Nay*, with *Pretended Zeal*, and *Seeming Sanctity*.

Besides these, every Town, City, Village, and House was searched, where-ever he had been entertained.

But because I shall not have Room, I must say no more as to his Apprehension: But he being in Hold in the *Chief Constable's* Hand, and other Officers, we shall haste to his Tryal: For hark! the Trumpets sound already, and the Judge is just gone to the Bench.

The Jury Summoned were these following.

<i>Wise-Man,</i>	<i>Vibement-Desire,</i>
<i>Sound-Judgment,</i>	<i>Fervent-Zeal, of the Town</i>
<i>Divine-Reason,</i>	<i>of Knowledge,</i>
<i>Enlighten'd-Understanding,</i>	<i>Right-Faith,</i>
<i>Godly-Fear,</i>	<i>True-Love,</i>
<i>Holy-Revenge,</i>	<i>Impartiality.</i>
<i>Spiritual-Designation,</i>	

Immediately after the Jury was Impannell'd, and the Commission open'd, the Charge given, &c. the Prisoner was called to the Bar, and his Indictment was Read, which run to this Effect:

Tyrant Sin Brought Before y^e Iudg^e &
his enemyes Pleading Against him.



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Sin, the Master of Iniquity, hold up the Hards. There are here Indited by the Name of Pectatum. alias Sin, alias Transgression, alias Iniquity, alias Heresy, a false Idolatry, alias Unbelief, alias Adultery, (and by a Multitude of Names besides) That thou being the Child of the Devil, and an Enemy to all Righteousness, hast Tenterously conspired with Apollyon, against the God of Heaven, and mortally wounded the whole Lamp of Mankind, as soon as ever thou comest into the World; and since that Time, like a most barbarous and bloody Tyrant, hast gone ranging and roaring up and down, committing all the horrid and fearful Crimes and Villanies that the Heart of Man can imagine; so that, in a Word, thou art here Indited for, and Charged with, all and all sorts of Treasons, Murders, Massacres, Idolatries, Heresies, Incests, Sodomies, Adulteries, Perjuries, Blasphemies, Wars, Excommunications, &c. to the utter Destruction of the Bodies and Souls of Millions of Millions of Men, Women, and Children, contrary to the Peace, and to the great Dishonour of the Sacred Majesty of the King of Heaven and Earth. What say'st thou, Guilty or not Guilty?

Clark. Sir, What dost thou say, Guilty or not Guilty?

Sir. Not Guilty.

Clark. Call Adam, into of Paradise.

Here he is, My Lord.

Clark. Come, Old Father, What can you say against Sin, the Prisoner at the Bar?

Adam. My Lord, I have this to say:

First, That he made me become a Rebel and Traitor to the King's Majesty, my most Glorious Sovereign, and ever Blessed Creator: For tho' it is true, Apollyon did first entice me by his Subtlety, to rebel; yet had it not been for this soul Monster, he could have done me no Hurt. 'Twas Sin, My Lord, that overcame me, and caus'd me to break that Law of my Creator, and so to let up, believe, and be subject to the Devil, rather than God; for by this Means he robb'd me of God's Blessing, and made me a Slave, as well as a Traitor. My

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not only so, but he robb'd me of Union and Communion with God too, and made my Creator become mine Enemy; yea, it was for his Sake that I was turned out of Paradise: And that which is also very grievous to me to think upon, he by that one Act, murder'd me (in a base and horrible Manner) and all my Posterity, both Soul and Body. I could say much more, and aggravate his Crime, upon Ten or Twelve Particulars.

Cryer. Call Mrs. *Soul* of *Man-sins*.

Soul. Here, My Lord.

Judge. What can you say, most noble Lady, against Sir, the Prisoner at the Bar?

Soul. My Lord, I was at first the fairest and beautifullest Virgin that ever had a Being on Earth, and was the Prize of God's Creation, in whom his own Image most gloriously shone forth: There was, My Lord, no Stain, Spot, nor ill Feature in my lovely Face; and all my Faculties were pure, holy, and chaste, being free from the least Tincture of Filth, Folly, or Corruption; but this Hellish and Bloody Villain, the Prisoner at the Bar, secretly stole upon me, and in a shameful Manner defiled me; and not only so, but put out my Eyes, and wounded me in a barbarous Manner in every Part; and he being a rotten and filthy Monster, I was poisoned by him; so that I am now cover'd all over with Corruption and loathsome Sunk, insomuch, that if any did but behold me in the State this Enemy hath left me, they would loath to look upon me. Nay, My Lord, he hath given me my Death's Wound too; for as I am a Spirit, he has spiritually slain me, by depriving me of the Life and Light of God's sweet Countenance, which once I enjoyed; so that I lie as one dead in the cursed Arms of this polluted Monster. And moreover, My Lord, I had but one poor Cottage left me to dwell in, and the Prisoner at the Bar turned me out of it, and exposed me to be cast into a Lake of Fire.

Cryer. Mr. *Body* of *Man-sins*—He appeared.

Judge. What can you say, Mr. *Body*, against Sir, the Prisoner at the Bar?

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Baby. I was once a very lovely Creature, none exceeded me in God's nether Creation, save that precious Lady (and Companion of mine) who spoke last; I had no Blemish in me, being as found as a Fish, having Health without Sicknes, Strength without Weakness; my Labour also was without Wearisomeness. In a Word, I was in a perfect State, and needed nothing to make me happy; being also free from all Things that could annoy or disturb me. But lo, on a sudden this Villain, the Prisoner at the Bar, by his Hellish Subtily, overcame poor Lady Soul, who dwelt with me; and presently next to her, poor I went to the Wall; for he brought in upon me a whole Army of evil Humours, which so corrupted my Blood, &c. that I am invaded, and continually plagued with all manner of sad tormenting and leathsome Diseases; with Blindness, Deafness, Lameness, &c. so that my Life is but Pain and Wearisomeness to me. When 'tis Night, I cry, O! when will it be Morning! And when it is Morning, I cry, Would to God it was Evening. My Lord, 'Tis He that hath brought this upon me, and more than this; for he hath let in another Enemy upon me, that grinds me e'er he has done, as small as Dust: nay, makes meer Dung and Filth of me, which Men loath to look upon; for Worms breed on me, and therefore they cover me under Ground: Nay, My Lord, he tears my poor little Babes to Pieces by grievous Diseases, as *Convulsions, Small-Pox, &c.* and sends them from the Breasts to the Grave, without any Pity.

Crier. Call *Whole Creation*.—Here he is.

Judge. *Creation.* What can you say against Sin?

Creation. My Ground, that was made good, is now by him become barren and unfruitful: Nay, for his Sake, my Great Creator hath curs'd me, so that I bring forth Briars and Thorns, and many other harmful and venomous Creatures.

Judge. Alas, poor *Creation*! I pity thee with my whole Heart. (O cruel Tyrant!) But it will not be long

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See thou art deliver'd from the *Bondage of Corruption*,
into the glorious *Liberty of the Children of God*.

Cryer. Call *Holy Decalogue* of Mount Sinai,
Decalogue. Here, My Lord.

Judge. What can you say, *Renowned Decalogue*,
against *Sin*, the Prisoner at the Bar?

Decal. Most Sacred Judge, I am (as you know) that
Holy and Just Law which *Jehovah* gave forth to re-
strain and curb this cursed Traytor; but he hath in a
fearful Manner torn, broke, and wickedly violated me
in every Part and Branch of me. And this in short,
is what (My Lord) I have to say.

Cryer. Call Mr. *Evangelist*.

Mr. Evangelist. What can you say against *Sin*?

Evan. My Lord, my Heart sinks in me to see him;
but I am glad he is brought to his Tryal.

Judge. Why, what's the Matter; what hath he done?

Evan. Done! He hath by wicked Hands crucified
and slain the Lord of Life and Glory

Upon this, many were in Amaze; *Lord!* says one,
What a Misfactor have we here!

Cryer. Call in the King's own Daughter, the Blessed
Spouse and Wife of the *Lamb*: Come into the Court.

She appeared in her mournful Garments, yet all Glori-
ous within; and her Chastity was wrought Gold.

Judge. What can you say, most Virtuous Lady,
against *Sin*, the Prisoner at the Bar?

King's Daughter. My Lord, I have many Things to
witness against him.

First. He did what lay in him, to hinder my being
Espoused to *Jesus Christ*, my Lord, and glorious Husband.

Secondly. No sooner, at any Time, that I have brought
forth any Child of the *New Covenant*, but he with open
Mouth seeks to devour it; and if he cannot do that,
then he labours to spoil its Growth, and deface its Beauty.

Thirdly. My Lord, tis impossible I should now recite the
Remainder Part of what I have to charge him with:
but here is a credible Gentleman in the Court, called

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Ancient and Modern Records; who can make out much more against him, than what I have said.

Judge. Poor Zion! I pity thy sorrowful Condition; but do not be discouraged, his Time is but short.

Cryer. Mr. *Ancient and Modern Records*, of the Country of *Humane*——Here.

Judge. Come, Sir, What is it you can testify against Sin, &c.

Ancient Records. Waggoners, Whip on.

Judge. What do you mean? Is this a fit Answer for one of your Years, in such a Place?

Ancient. Most Reverend Judge, I have here at Hand more than a Hundred Waggon Loads of Books, which are of good Credit, that are filled full of the horrid Deeds of this bloody Villain at the Bar, if you will be pleased to have them read.

Judge. That is impossible to be done now, 'tis a Work for many Years; you must repeat some Particulars.

Ancient Records. My Reader can do it. My Lord, whose Name is *Historian*.

Cryer. *Historian*, come into Court——Here.

Judge. What have you to say against Sin, the Prisoner at the Bar? Friend, you must be brief in your Evidence.

Historian. My Lord, I have read much of Mr. *Ancient and Modern's* Testimony; I mean, the Writings of worthy Men, who lived in several Ages of the World, whose Credit and Authority is generally received by all; and there I find such an Account given of the Acts, Deeds, and Cruelties of this Enemy at the Bar, that 'twou'd make a Man tremble to think of: For he hath caused most horrid Treasons, Plots, Conspiracies, Rebellions, Wars, &c. setting one Kingdom against another, Neighbour against Neighbour, the Father against the Son, and the Son against the Father; yea, he hath filled the whole Earth with all Manner of Evil and cursed Debauchery, Blood and Violence, Breachings, Curses, Deceits, and Destroying both Body and Soul; and hath done

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his Practice: so that he hath not only been a Plague to the Church, but also to the whole World. I could give you a more particular Account, if your Lordship please to hear it.

Judge. No, Mr. *Historian*, you have said enough.

Jury. Call *Theologus*, Christ's Minister.

First. Here, My Lord.

Judge. Sir, you are summon'd hither to give in your testimony against *Sin*; pray, therefore, in a concise manner, open what Evils you know he hath done, or is guilty of, whether *Treasons, Murders, Felonies, &c.*

Theol. My Lord, that I am ready to do.

First. I shall proceed somewhat in a different Manner (as to my Evidence against him) to those worthy Persons who have been already called:

My Lord, He is so vile and evil, that there is no Good in him: he is indeed, the Plague of Plagues; we had far better God should let it upon us all his fearful Judgments, as Famine, Pestilence, and Sword, &c. than to give us up to the Rule, Tyranny, and Dominion of *Sin*.

Judge. I thank you, good Mr. *Theologus*, you have said enough.

Clerk. Call *Maiden Grace*, and all her Daughters, *Faith, Hope, Charity, Patience, Prudence, Temperance, Sobriety, Chastity, &c.*

Here. My Lord, we are all.

Judge. Come, virtuous Lady, what can you say for my Sovereign Lord the King, against the Prisoner at the Bar?

Grace. My Lord, I am of a Noble Descent and Parentage, being begotten and born from Above: but this Villain, as much as lay in him, endeavoured to deride both my Conception and Nativity.

Jury. Call Mrs. *Grace's* Eldest Daughter, *Saving-Faith*.

Here. My Lord.

Judge. Most precious *Faith*, What have you to say?

Faith. This Villain hath by many cunning Devices made me contemptible, as if I were of no higher Pedigree,

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Pedigree, than of a Human Extraction, or begotten refined Nature.

2. He has made me so feeble and weak (by hindring me of that good Nourishment God hath provid for me) that I can scarce go alone; he lies so heavy upon me, that I can hardly look up. Moreover, he is upon me oftentimes, one *Dispond*; who, like a merciless Tyrant, knocks me down at one Blow.

Pray call my Sister *Hope*.

Judge. Fair Damsel, What can you testify against this Prisoner?

Hope. My Lord, He hath often forced me almost to let go my Anchor-hold, by which Means the poor Ship, *Soul*, hath been upon the rough Waves of a tempestuous Sea, and in Danger every Hour of being broken in Pieces, and utterly lost upon the pernicious Rocks of either *Presumption* or *Despair*. Besides, My Lord, He hath very near in Time of great Tribulation, destroyed my Two Sisters, *Patience* and *Experience*.

Judge. Is this so, Mrs. *Patience*?

Patience. Yes, my Lord; for in Times of Tribulation, this Enemy hath let in one *Discontent*, and his Brother *Rapine*; by which Means I was turned out of Doors, and lost the Help of *Experience*, who is a dear Friend to my Sister *Hope*.

Judge. Were ever virtuous Damsels thus basely used?

Mrs. *Charity*. What have you to say against the Prisoner at the Bar?

Charity. Most severe Judge, This cursed Tyrant hath so prevailed, that I am become as one almost dead; whosoever feels me, shall find me even Clay-cold. I am, my Lord, through his Means, also brought out of Esteem; most being weary of my *Condition*. Besides, I and all my Sisters stand in Fear of our *Enemy* for as he goes by the Name of *Covetousness*, he hath tempted to murder us all together: Nay, and hath put out of Joint both the Arms of my Sister *Patience*, hath almost broken my Back, and the Back of my

Liberty

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lity, and hath forced poor *Hospitality* out of Doors: all People so against her, that none hardly will her, or take her in. But I'll say no more, but Vay to my Sisters, *Sobriety* and *Temperance*.

Ge. Well, what can you say, beautiful Virgin, *Sin*, the Prisoner at the Bar?

riety. My Lord, I and my Sister were employed up the House of every Christian Man, and to move his Mind in all his Affairs: But lo, on a sudden, a unruly Fellow, and Enemy of God and all Good, let in upon us a vile Wretch, called *Inordinate* *Desire*; who had no sooner got in his Foot, but poor went to the Wall, and were laid weltering in our blood; for he led him out to use the Creatures to Excess in Eating, Drinking, Sleeping, Recreation, Pleasure, &c. which our Natures could never endure.

Judge. Come forth (*Chastity*) Sweet heart; Have you any Thing to charge the Prisoner with?

Chastity. Alas! My Lord, my Heart is ready to break to see him; for like a wicked Beast as he is, he could have committed a Rape upon me: Lord help me, my Spirits are almost gone.

Judge. Give her a Cordial. Come, Damsel, What say you?

Chastity. My Beauty is (as you see) like the Sun, and is fairer than the driven Snow; and I have also a pure and spotless Mind; but this Monster, having seduced down my two poor Sisters, *Sobriety* and *Temperance*, by the Excess of Gluttony, Drunkenness, &c. I was let in two of his own base Offspring, viz. *Lust* and *Whoredoms*, and they had almost forced me. However, I lay in a great deal of Danger, and escaped with my Life.

Judge. Have you any other Sister that hath not been

ruined. Yes, my Lord, here is my Sister *Prudence*.

Judge. Come, Mrs. *Prudence*, Pray declare what you have to say against the Prisoner.

Prudence

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Prudence. My Lord, he has done me as much V as any of my dear Sisters. 'Tis I who teach Me Women to make good use of their Seasons and O t minutes, for the Good of their Souls and Bodies; this cruel Tyrant hath often endeavoured to deftroy by letting in two other Enemies, and base bred Vll *Idleness* and *Vain-Hope*; so that the *Ant*, by a c Instinct of Nature, learns more Wisdom in provi her Fruit in the Summer, and gathering her Meat in t wist, than I can teach Mankind. Nay, my Lord can hardly (now-a-days) find a Service, (tho' none the worst Housewives) in City or Country; for if P ple would entertain me, I would soon cloath them with Silk and Purple, and make them Coverings of Tape

Judge. I know, *Prudence*, thou art a painful Maid. Many Women have deas virtuously, but thou and Sisters have excelled them all. I accept of thy E dence, and will see Justice done thee and them w with a Vengeance.

Crier. Call Mr. *Conscience*.

Conscience. Here, My Lord.

Judge. Come, *Conscience*, What can you say for our Sovereign Lord the King, against Sin: the Prisoner at the Bar?

Conscience. There hath, My Lord, been a great said and witnessed against him already; but I can vertheless charge him with such kind of heinous Crimes that none knows of besides me, and the Ministers of Heaven. He is truly, a Monster of Wickedness, committing all Deeds of Darkness; for tho' he is prudent enough, yet there are some of his Treasons, Murders, Incests, Adulteries, and horrid Combinations that *spoil* him self i alshamed of, or rather afraid to come to Light. He hath erected, my Lord, his Throne in the House of one M's *Heart*, and there he sits hatching, and contrives all manner of heinous Crimes and unknown filthy Abominations; as Murders, Incests, Fornications, False-Witnesses, Blasphemies,

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Merchies, Lasciviousness, Envy, Malice, Re-
ind, what not. Much more I could say, My
not that I am not willing to fire the Court.

1. You have performed your Part in few Words.

2. Here are many more Witnesses. My Lord

3. I cannot bear him now, there hath been

4. said against him already. Come, vile Traytor,

5. master of Wickedness. What hast thou to say for

6. why Sentence of Death should not pass upon

7. My Lord, I have much to say. I have been

8. abused and be-lj'd after this manner.

9. Be-lj'd, Villain! Wherein?

10. My Lord, All manner of Evil that is even

11. set under the Sun, is charged (by) many of these

12. as against Me; whereas 'tis evident, the Devil

13. was the chief Instrument that hath done great

14. Hurt to me.

15. Burthen! How came he to be a Devil? He

16. good Angel at first, and therefore let us see

17. what means he is made so vile as to act up of

18. evildeeds against the God of Heaven? Did

19. he at first deceive him? I must tell you, 'tis hath

20. been very evident again and again, that you

21. are a Devil, so that the Evident Multitude

22. is just to be charged upon you.

23. Aye, but you if it please you, I am wronged;

24. that the Wickedness that has been, and is, and

25. has been occasioned by Man's own evildeeds.

26. 'Tis a vain Thing to say this.

27. Truly so, came the Heart of Man to be so

28. Wicked upon good and honest Men's sufferings.

29. I have said nothing more to say.

30. I have got a Pardon here for many Crimes.

31. I have got a Pardon here for many Crimes.

32. I have got a Pardon here for many Crimes.

33. I have got a Pardon here for many Crimes.

34. I have got a Pardon here for many Crimes.

35. I have got a Pardon here for many Crimes.

36. I have got a Pardon here for many Crimes.

37. I have got a Pardon here for many Crimes.

38. I have got a Pardon here for many Crimes.

39. I have got a Pardon here for many Crimes.

40. I have got a Pardon here for many Crimes.

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Providence. My Lord, he has done me as much V
as any of my dear Sisters. 'Tis I who teach Me
Women to make good use of their Senses and O
timities, for the Good of their Souls and Bodies;
this cruel Tyrant hath often endeavour'd to defeat
by letting in two other Enemies, and base bred V
Idleness, and False-hope; so that the *Tree*, by a
Instinct of Nature, bears more Wildness in grow
her Fruit in the Summer, and gathering her Meat in
wint, than I can reach Mankind. Nay, my Lord
can hardly (now-a-days) find a Service, (tho' were
the worst Housewives) in City or Country; for if
ple would entertain me, I would soon cloath them
with Silk and Purple, and make them Coverings of Leather.

Judge. I know, *Providence*, how painful these
Many Women have done your work, for some of
Sisters have excelled them all. I accept of thy
dence, and will see Justice done ther and there
with a Vengeance.

Crier. Call Mr. *Confidence*. vol. ; and yet as
Confidence. Here, My Lord.

Judge. Come, *Confidence*, What can you say for
Sovereign Lord the King, against Sin the Prisoner
the Bar?

Confidence. There hath, My Lord, been a great
said and witness'd against him already; but I can
vertheless charge him with such kind of crimes,
that none knows of besides me, and the Lord of
Heaven. He is truly a Monster at Work;
committing all Deeds of Darkness; for he is a
deaf enough, yet there are some of his Consi
ders, Incests, Adulteries, and some Crimes
that spoils himself I blush'd at, or rather shoud
come to Light. He hath crept, my Lord, he
in the House of one Mr. *Hearts*, and there he
hath, and contrives all manner of known
and unknown Sins, Abominations, as Murders,
sins, Fornications, False-Witnesses, &c.

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Judge. Who would you trust your Cause with
Sin. *Ignatius Loyola, Bellarmine, &c.*

Judge. This Court can't admit of Criminals
Council for a Malefactor, who have been cashiered
degraded long ago.

Yet we will give you all the fair Play imaginable.
Come, we will weigh the Validity or Strength of
Pardon. Pray, how came *His Holiness* to have
Power to pardon you; since 'tis positively said,
can forgive Sins but God? Tho' 'tis granted a Man
forgave his Brother that has trespassed against him
far as he is injured thereby; yet he can't forgive
Offence, as 'tis against God: But you are charged
the highest Treasons that ever were committed,
the Majesty of Heaven; and tho' a Sinner may be
given, yet *Sin* must die; that was ever the Sense of
just Law and Law-maker, by which you are Try'd.

Sin. Good my Lord, pity me, a Psalm of Mine
Do not cast away an Old Man: 'tis now Six Thousand
Years ago since I was born.

Judge. 'Tis high Time therefore to rid the Court
Man of you. I must proceed to your Sentence.

Upon this the Attorney General *Divine* stood
up, and spoke to this Purpose: *My Lord,*
quires Judgment not only to pass against the Prisoner,
but also against the Sinner too; for they are guilty
Crimes before God, and it stands not consistent with
Glory and Holiness, that they should be acquitted:
for I in His Name will and command, that the
of Eternal Death do forthwith pass upon them, and
of them; for the Wages of Sin is no less Punishment
they have all broke that just Law that lays them
God's Curse, and the Damnation of Hell; neither
against the Soul of them.

The Jury presently found him Guilty, and so
was too.

Upon this, O the lamentable Cry that was
tho' Mortals, whose Consciences were

This image shows a piece of paper that is almost entirely black and illegible. The paper is heavily degraded, with significant noise and artifacts. There are some faint, blurry shapes that might be remnants of text, but they cannot be read. The paper has a torn edge on the left side.

1. The first step in the process is to identify the problem. This involves gathering information about the situation and understanding the needs of the stakeholders involved.

[illegible]

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WILLIAM W. HARRIS, JR., President
JAMES M. HARRIS, Vice President
JAMES M. HARRIS, Secretary

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